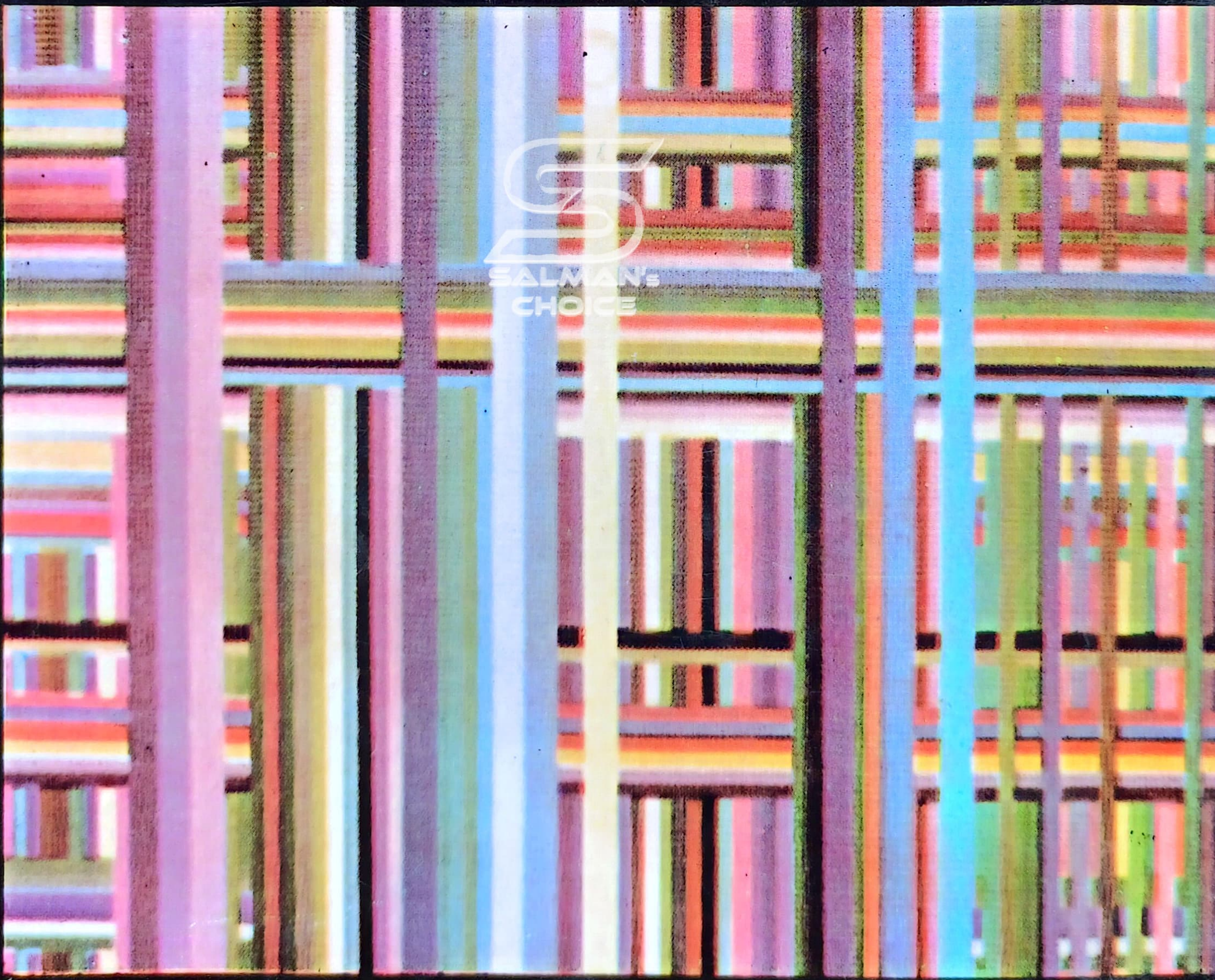
A LASTING LIGHT HOUSE



SAEED RASHID

The Author

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Being a veteran of Pakistan Movement, his firm commitment and life long mission has been to promote the cause of Pakistaniat and write on Pakistaniology.

His published works are as under:

Living With Leadership
Learning To Lead
In Search Of Light
Ripeness Is All
Hayat-e-Quaid-e-Azam
Guftar-o-Kirdar-e-Quaid-e-Azam
Tazkara-e-Iqbal
Mukalmat-e-Iqbal
Shad-Bad Manzel-e-Murad
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SAEED RASHID

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A Comprehensive Programme for Personality-building Co-curricular Activities and Guidance for Public Schools in Pakistan

Saeed Rashid
Principal
Army Public School
Jhelum Cantt.

DEDICATED

TO

THE STUDENTS' MOTIVATING MOTTO

I CAN, I WILL

AND

TO

THE TEACHERS' WATCH - WORD

FROM

DISCOVERY

TO

DEVELOPMENT

FOREWORD

Any programme of education aspiring to impart quality education has no option but to pay special attention to the creative orientation of the total curriculum and to its value-content. The latter, to my mind, is of still greater importance in the context of our peculiar socio-politico-cultural conditions. The extra-curricular activities if organised purposefully and imaginatively, do play a vital role in the whole-some growth of personality. Their far-reaching importance can not be gain-said. Hence there is definitely a pressing need for producing suitable literature to promote co-curricular activities but the urgency for providing proper guidance to 12 + age group is still greater.

It gives me pleasure to find that Prof Saeed Rashid has taken the initiative in that direction by compiling this wonderful volume which caters both for co-curricular activities as well as for much needed guidance. The book has been metaphorically named: "A Lasting Lighthouse", which indeed, it is - a lighthouse of lasting value. It focuses light on a hitherto neglected area of education. I am quite sure this illuminating volume would go a long way to extend the frontiers of educational programming in our schools. It is a gift of great value particularly for the English Medium Schools all over the country. Another characteristic of the material provided in this book is its pronounced value-orientation. Prof Saeed Rashid is a veteran of Pakistan Movement. His zeal and zest for Pakistan is well-known. The same streak vividly runs through the entire book especially in the poems and speeches selected for this volume. The chapter on Founders of Pakistan is both informative and inspiring.

I warmly congratulate Prof Saeed Rashid for producing this pioneering work in this field. Of course much more is there to be done. In fact a whole series, duly graded, is called for. Let others take the cue and carry the torch on. I thank him on behalf of all young students and their teachers for doing them this great service. I am sure this collection is going to be a lasting lighthouse for all and sundry. Its dedication too is most thought - provoking and unique in ways more than one.

G. H. Azher
(Dr. Ghulam Husain Azher)
Ph.D.

PREFACE

Years, years back when in early fifties, I started my career as a teacher of English and Housemater at a premier Public School, I had to face great difficulty in finding suitable source material in printed form, for organising the co-curricular activities in the School. Similarly not much suitable guidance literature, set in our socio-ideological back ground, was readily available either. So perforce I started gleaning relevant material from widely scattered sources. At times, especially on National Day functions entirely new scripts had to be written. Over the years, these gleanings, adaptations and original write-ups went on piling up and eventually took the shape of an assorted collection of poems, plays speeches, discourses, and guidance notes which duly edited, is being put out in the form of a volume entitled 'A Lasting Lighthouse.'

So in point of fact, this is a working teacher's scrap book. Now I am laying this treasure-chest open to whom it really belongs i.e. the dear young sons and daughters of Pakistan, the future hopes of our beloved land. I hope it serves, however little, as a source of inspiration and guidance.

The whole collection has been divided into three parts. Part I is meant for junior school and part II is mostly addressed to senior school. Guidance material has been purposely given in both the parts and that too in detail. Part III has been devoted to the great Founders of Pakistan. 'Exercises in Thinking' have also been appended at the end. This is by way of an experiment to promote the cause of creative education.

Lastly I should like to thank Dr. Ghulam Husain Azher for writing an illuminating Foreword to this work. Very kind of him indeed. I am really grateful to him.

1st Jan., 1990

Saeed Rashid
Army Public School

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FOR
RECITATION AND DRAMATIZATION

1. A Child's Hymn
2. Drive The Nail Aright
3. Big Things And Small Things
4. The Mother's Dream
5. I Like Boys The Best

A Child's Hymn

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower
That giveth joy to all,
Content to bloom in native bower,
Although the place be small.

God make my life a little song
That comforteth the sad,
That helpeth others to be strong
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbours best.

God make my life a little hymn
Of tenderness and praise,
Of faith that never waneth dim
In all His wondrous ways.

Matilda Betham-Edwards

Drive The Nail Aright

Drive the nail aright, boys,
Hit it on the head;
Strike with all your might, boys,
While the iron's red.

When you've work to do, boys,
Do it with a will;
They who reach the top, boys,
First must climb the hill,

Standing at the foot, boys,
Looking at the sky,
How can you get up, boys,
If you never try?

Though you stumble oft, boys,
Never be downcast;
Try and try again, boys
You will win at last.

Drive the nail aright, boys,
Hit it on the head;
Strike with all your might, boys,
While the iron's red.

BIG THINGS AND SMALL THINGS

I cannot do the big things
That I should like to do.
To make the earth for ever fair
The sky for ever blue.
But I can do the small things
That help to make it sweet,
Though clouds arise and fill the skies,
And tempests beat.

THE MOTHER'S DREAM

I'd a dream to-night
As I fell asleep,
Oh ! the touching sight
Makes me still to weep;
Of my little lad,
Gone to leave me sad,
Aye, the child I had,
But was not to keep,
As in heaven high,
I my child did seek,
There, in twain, came by
Children fair and meek,

Each in lily white,
With a lamp alight,
Each was clear to sight,
But they did not speak.
Then, a little sad,
Came my child in turn,
But the lamp he had,
Oh! it did not burn;
He, to clear my doubt;
Said, half turned about,
"Your tears put it out;
Mother, never mourn."

William Barnes.

I LIKE BOYS THE BEST

The little girls, the little girls,
They have such long and lovely curls;
But I like boys the best.
Their hair is short, their nails are black,
They come and slap you on the back,
And say, "Now, buck up, don't be slack,"
And I like boys the best,
The little girls, the little girls,
May corals wear, and sometimes pearls,
But I like boys the best,
For though they wear such ugly things,
They have their pockets full of strings,
And knives and corks and curtain rings,
And I like boys the best.
The little girls, the little girls,
May one day marry dukes or earls,
But I like boys the best.
A boy may perhaps a soldier be,
Or Grand Vizier of Araby,
Or have a ship and go to sea,
And I like boys the best.

Aelfrida Tillyard

FIVE POEMS FOR PATRIOTIC ORIENTATION

1. A Nation's Strength

2. Lives of Great Men.

3. Sons of Pakistan.

4. I Vow to Thee, My Country!

5. National Anthem (In translation)

A NATION'S STRENGTH

Not gold, but only men can make,
A people great and strong.
Men who, for truth and honour's sake,
Stand fast and suffer long,
Brave men who work while others sleep,
Who dare while others fly,
They build a nation's pillars deep,
And lift them to the sky.

EMERSON

LIVES OF GREAT MEN

Lives of great men all remind us
.We can make our lives sublime,
And, departing, leave behind us
Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour, and to wait.

Longfellow

SONS OF PAKISTAN

If you want to know who we are,
We are sons of Pakistan
In times of peace or war,
you'll find us marching on

Undaunted, unrestrained;
Our spirits always unchained;
And Honour e'er unstained,

All for one and one for all,
Do we stand upto the last,
Always up on Duty's call,
Never shrinking, never lost

Our pride's to live and die
To see our flag e'er high,
And freedom far and nigh

We are sons of Pakistan!
Zinda-bad our Pakistan!

F.H. Hydri

I VOW TO THEE, MY COUNTRY

I vow to thee, my country all earthly things above.
Entire and whole and perfect, the service of my love.
The love that asks no questions.
The love that stands the test,
That lays upon the altar the dearest and the best,
The love that never falters, the love that pays the price.
The love that makes undaunted the final sacrifice.

NATIONAL ANTHEM

BLESSED BE THOU SACRED LAND,
HAPPY BE THOU BEAUTIOUS REALM,
THOU SYMBOL OF HIGH RESOLVE,
LAND OF PAKISTAN,
BLISSFUL BE THOU CITADEL OF FAITH,
THE MIGHT OF BROTHER HOOD OF MAN,
MAY NATION, COUNTRY AND STATE,
SHINE IN GLORY EVERLASTING,
BLESSED BE THE GOAL OF AMBITION,
OUR FLAG OF CRESCENT AND STAR,
GUIDE TO PROGRESS AND PERFECTION,
INTERPRETER OF THE PAST, GLORY OF
THE PRESENT, INSPIRATION OF OUR FUTURE,
SYMBOL OF ALMIGHTY'S PROTECTION.

(TRANSLATIO

20 MODEL SPEECHES

1. Education
2. Discipline
3. Freedom
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5. P. T. or No P. T. That's the Question (*Against*)
6. Punishment Is Useless.
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17 Not Gold But Only Men Can Make A Country Great And Strong (*Against*)
18. Gold versus Men (*For*)
19. Gold versus Men (*Against*)
20. Why I love Pakistan.

EDUCATION

Reading books and passing the examinations is only a part of education. Character building and developing leadership qualities is also a vital part of education. Education means learning to think and learning to evaluate.

Education is a process of discovering possibilities - possibilities of development, possibilities of improvement and possibilities of growth. Education is preparation for life - for the roles that one plays on the stage of life at different times. Education is a life-long activity. It involves change, change of experience, reconstruction of experience.

Who is an educated man? Not necessarily the person who knows more, but the one who is responsible, the one who is creative, the one who behaves better, the one who serves more and the one who is patriotic.

DISCIPLINE

Discipline means learning, learning to organize oneself to grow, to develop and to improve. Discipline means learning to be free, learning to be creative, learning to be happy and learning to be successful.

Discipline is freedom. To be more disciplined is to be more free. Discipline is power. To be more disciplined means to be more powerful, more effective and more efficient. Discipline is security too. To be more disciplined is to be more secure and more confident. What is a song? Discipline of sounds. What is a dance? Discipline of movements. What is a picture? Discipline of lines and colours.

Discipline is the very condition of a progressive and civilized life. Discipline is a blessing of God.

FREEDOM

Everybody loves freedom. Freedom is valuable, more valuable than gold and sometimes even more valuable than life. We live for freedom and we can die for freedom.

To be free is to be happy. To be free is to be progressive. To be free is to be good, to be productive and to be creative. Freedom and life go together.

To be free means to be free to choose. Choosing involves thinking, for you can not make a choice unless you think about the possible advantages and disadvantages of a choice. So only he can choose better who can think better. And only he can think better who is better educated. So ultimately to be really free is to be better educated.

Freedom involves responsibility. To be free is to be responsible and to be more responsible is to be more free. Those, who are not responsible or do not want to be responsible, feel a fear of freedom. They wish to escape freedom by one means or the other. Irresponsibility or indiscipline is only a means of escape from freedom.

Sir,

I am not a grumbler. I don't like cribbing. But there is a limit to everything and in my case the limit is the morning P.T. I could do with a few minutes' light exercise on waking up, but to be herded on to the P.T. ground to go through a dull and tedious routine of ridiculous motions for a precious half-hour early in the morning is to spoil one's mood for the whole day. I, therefore, strongly condemn morning P.T. as a great nuisance. I am sick of it. I am sure each one of us is sick of it, though some may not be frank enough to say so. Let us then do away with it. It is nothing less than a curse that has befallen the innocent cadets of this college.

Sir, as you know the college routine is pretty tough. You have to go on moving from one place to another, and from one activity to another. Before you finish with one duty, the next one starts glaring at your face. There is an endless chain of compulsory activities curricular and co-curricular that you have to go through willy-nilly. You hardly have a breathing space. There is a mad rush of work from morning till late in the evening. Everything is prearranged, and leaves no loop-hole for the least deviation. If you are slightly slow to catch up with the fast moving programme, you had it. You can't just afford to relax.

Sir, with so much physical activity and so much academic work to be done, it is but natural that you get dog-tired with little impulse left to do any thing but to have a long sleep, especially so after having survived a full round of the indictable Prep.

Sir, I tell you frankly that here in the college, what I miss most is nothing but the pleasure of staying late in the bed. Oh, for the heavenly peace of home, no untimely calls to get up, no falling-in for P.T. which is always repulsive but more so when biting winds blow in the chilly winter.

Sir, I don't mind compulsory games. But I am dead against P.T. To ask us to forego our sweet sleep and fall-

in for P. T. is sheer high-handiness. We are cadets-the would-be Officers. We are not ordinary recruits.

Then why P.T. for us. So, down with the wretched P.T. and Hail peaceful sleep.

Thank you.

P.T. OR NO P.T. THAT'S THE QUESTION
(*Against*)

Mr. President,

I'm all out for P.T. I'm a soldier in the making and a proud son of a veteran soldier. I take pride in being tough and hardy. I take pride in the rigorous routine of the college, which is going to make a MAN of me.

Sir, the Honourable Leader of the House is sadly mistaken when he asserts that P.T. is no good for the cadets the would-be officers. It seems he has no idea how much strain-both physical and mental an officer in the making has got to go through before he is declared fit to put on his pips. He should know that in the Army P.T. is compulsory for all ranks including officers. At the PMA all the GCs have to undergo P.T. and a very tough one at that.

Sir, physical training has always been a vital part of education. The Greeks attached great importance to physical education, and athletics formed an integral part of their educatonal programme. They believed, and rightly so, that a healthy mind could be found only in a healthy body. Fitness of mind and fitness of body both go together.

Sir, is good health a nuisance? Is fresh air a curse? Is physical poise something to be despised? Surely, even the Opposition would regard these as blessings. Then why dislike P.T. which ensures these blessings for us.

Sir, of all the people, an Officer has got to be a hundred-percent fit physically and mentally. He needs a lot of energy, a lot of stamina. Without physical training he cannot function properly. So physical training forms the bed-rock of his training and he has to do P.T. throughout his active career to keep himself fit and agile.

Sir, P.T. in the morning gives you a good start. It sets the tone of the day. Not only that, it also sets the tone of discipline both individual and general. The boy who goes in for P.T. even on Thursdays and Fridays is

the boy who has a sense of purpose, a sense of discipline. He is the type of boy who will make a great success in life. Those who build a nation's pillars deep and raise them to the sky, are the ones who are up and doing while others sleep.

Sir, P.T. is as essential for us as the fresh air, good food, pure water and sound sleep. It is good not only for the cadets. It is good for everyone who wants to keep fit and smart. That is why it is compulsory for every-body in China. There all men and women even the old ones do the morning jerks and they do so under government orders. Not long ago, the Chinese were looked down upon as nation of opium-eaters. Today, they are the heralds of a brave new world. All this is a result of intelligent hand work and well-regulated physical fitness.

Sir, the honourable speaker seems to be too soft and too spoilt to be an Army Officer. A soldier's life is hard. It calls for courage, stamina and determination. He must have a heart to overcome any crisis and a physique to stand any challenge.

Imagine; Sir, the cadet who is scared of P.T. in the morning, will he ever grow into a soldier that bravely marches into the valley of death while there are cannons to right of him and cannons to left of him.

So long live P.T. and down with the shirkers.

Thank you.

PUNISHMENT IS USELESS (*FOR*)

Sir,

I agree with the Leader of the House that punishment is useless.In fact I would like to say that it is not only useless, it is positively harmful and I have reasons to think so.

Sir,

To erris human. Making mistakes is a part of learning. You learn by doing and when you start doing, you may go wrong. This going wrong has its own advantage. You learn a lesson from it. You may correct yourself. But if you start getting punishment for each mistake, for each error, it will discourage learning by doing. This observation particularly applies to the class room punishment which is given for failing to do the school work well.

Sir,

You do the class work well when you want to do it well, when you love to do it. On the other hand if you are punished for failing in a subject, you hate the subject as well as the person who punishes you. And Sir, you can never learn from a teacher whom you do not like.

Sir,

I do not say that mistakes should not be checked or errors should not be corrected. No, I am not saying that. Mistakes must be checked. Errors must be corrected but kindly, lovingly and discreetly. I won't even mind a little pulling-up which is done coolly and affectionately.

Sir,

My second point against punishment is about fear. Fear is a very negative feeling. It kills happiness. It kills joy of life. It makes a person a coward. It makes him tell lies; it makes him cheat. In a word, fear destroys the very basis of character, I mean self-respect and without self respect a cadet can never grow into a man of honour. Therefore I am against indiscriminate punishment.

Sir,

For the same reason I am against nagging or bullying which is worse than the hardest physical punishment because it hurts the self respect most. You can forget physical torture but you can never forget this sort of mental torture.

Sir,

In view of these points, I support the proposition that "Punishment Is More Than Useless".

PUNISHMENT IS USELESS (*AGAINST*)

Sir,

I do not agree with the honourable speaker. My answer to him is, "Take it easy, gentleman". There is no use in making a mountain of a mole-hill. Boys are boys. They make mistakes and mischiefs and for that they are punished by the parents and by the teachers. That's the end of it. It's not a very serious matter. If the teachers punish the boys, they do so for the good of them. They do not enjoy it. I'm sure.

And Sir, only those are punished that deserve punishment or need punishment. If so, Sir, then what's the harm in it?

Punishment is a part of life and therefore part of training. If you play a foul game the referee has to blow the whistle in the interest of the game. if you fall sick of an infection, the doctor will give you a shot in the arm. He has too. If you put your finger in the fire, it will be burnt. Won't it? In fact punishment is only a reaction to an action. We live in the world of actions and reactions So why not accept punishment as something normal.

Sir,

There is yet another reason why punishment should be given. If a boy has behaved badly, his conscience pricks him. He feels guilty. He expects punishment so that the sense of guilt is washed off. So punishing him is in fact helping him to regain his self-respect.

However, I'm not in favour of indiscriminate punishment either. Punishment should be awarded coolly and sincerely. Sir, I am also against nagging and bullying or losing temper too soon or to often.

But I do want to support the idea of punishment in principle. It must be given promptly. When it is due. Pampering does more harm than good in the long run.

So, Sir, I reject the proposition.

Thanks.

History is Made by Great Men

Mr. President,

In my view common people do not matter. Leaders matter. History is made by great men, not by ordinary men. It is always a great leader who leads the nation to glory. For instance, Napoleon glorified France. Bismarck made modern Germany. Attaturk founded modern Turkey. Lenin laid the foundations of the U.S.S.R. George Washington was the builder of America. Dr. Soekarno was the father of Indonesia and Maotse Tung was the architect of China.

Pakistan is also the creation of our great leader-Quaid-e-Azam. The greatest problem of Pakistan has been sheer lack of leadership. Nations are led by great leaders. Democracy or no democracy, great leaders dominate in all the countries. A leader knows what the nation needs in future. A true leader sees far ahead, thinks far deeper than the men he leads, and he has the vision and character to realize national aims and objectives. His greatness lies in his capability to inspire the nation and utilize its resources and energies. So nations are built by great leaders.

"Leaders Are Born, Not made" (*For*)

Mr. Chairman,

I believe leaders are born, not made. Therefore, first of all I would like to make it clear that by leaders I do not mean political leaders alone. I mean great men, who have left their foot-prints on the sands of time, men who were great rulers, great conquerors, great thinkers, scientists, artists and great discoverers. They and scores of others in various other fields were true leaders of men. Of course they were not ignorant. They had the benefit of the best education available in their times. Yet the fact remains that they achieved what they did, not because of their formal training or education but on account of their natural talents.

Sir,

Great leaders are few and far between. This proves the motion that leaders are born not made. Had it been possible to produce them by training done, the richest country of world America, must have had the monopoly of best leaders, which it does not have.

Sir,

The plain undeniable fact is that any two human beings are not equal in energy and intelligence. And some, though in a very small number, are vastly superior to the rest in mental calibre. Men like Michael Angelo, Darwin, Khalid Bin Waleed, Ibne Khaldoon, Firdausi, and Napoleon are examples of born leaders, born great men or geniuses. These are the people who make pioneers, leaders and discoverers.

Sir,

A born leader has something unusual and uncanny about him. He tends to create more than others. It is difficult analyse him, but it is not difficult to recognize him, and every body naturally holds him in high honour and esteem.

Sir,

You cannot make leaders like Quaid-e-Azam De Guall and Nasir. They were born, not made. This is the motion I want to support.

Thank you.

Leaders are Born Not Made (*Against*)

Mr. President,

I do not agree with the leader of the House. It is wrong to say that leaders are born, not made. The examples quoted by the honourable speaker are only about exceptions, and exceptions prove the rule that leaders are made, not born. The question is simple: which is more important-nature or nurture, talent or education. that is the point. The answer is also simple. Talents without favorable conditions do not bear much fruit, but good education with favorable conditions can make a lot of difference.

Sir,

Democracy is based on the belief that leaders are made not born. We must have faith in the common man, and faith in education. Therefore I reject the motion.

Thank you,

Poverty is the Root Cause of All Crimes (*For*)

Sir,

I want to support the motion that poverty is the root cause of crimes. Poverty makes a man commit thefts and other crimes. Poverty kills the sense of self-

respect, and a man without self-respect can stoop to do anything, however bad. Poverty is also a cause of ingnorance, and ignorance in turn gives birth to a host of evils.

Sir,

Poverty is a curse. It leads to corruption. Nobody wants to be a criminal. Committing crime is against human nature. A poor man is forced to do bad things to meet pressing demands of life.

Sir,

A poor man can hardly educate his children properly. Children who are brought up in unclean atmosphere are bound to be spoilt. In fact a poor man is caught in a vicious circle. Therefore, I strongly support the motion that "Poverty is the root cause of Crimes".

Thank you.

Poverty is the Root Cause of All Crimes
(Against)

Sir,

I am totally against the motion that Poverty is the Root Cause of All Crimes. It may be one of the causes, but is definitely not the root cause. Poverty means lack of money, and lack of money does not necessarily lead to crime.

Sir,

Who are the criminals in the country? Which people commit most horrible crimes in this country? Which people have ruined this country? Which people are involved in smuggling and profiteering, black-marketing and cheating the government? The answer is simple. It is the rich people, the so called educated people. They have let down Pakistan. The poor people have been the under-dogs, and now you accuse them of being criminals too. It is most unfair.

Thank you.

"Examinations Are A Curse."

Sir,

I think examinations are a curse. They have spoilt the whole show. Life in the college could have been much more enjoyable if there had been no examinations, at least in the present form.

Sir,

I am not scared of competition. Competition is the salt of life. We enjoy the game all the more if the competition is tough.

Sir,

It is the system that I hate. It does not encourage the regular intelligent hard work. It encourages cramming and Sir,

If you are good at mugging up you can easily get through, these exams. More over the present system of exams does not check your ability to use the knowledge you have acquired. Knowing is one thing and using it another. What really matters is practical application of knowledge. Not knowledge itself.

Sir,

I think the assignment system is the best. The teachers only tell you what to study and do your own learning. You go to the sources of knowledge straight, make an active effort to acquire knowledge and learn how to use it. Each assignment is evaluated. Marks go on adding up and at the end of the semester you are given a grade. If your total assignments are upto the mark, you are promoted to the next semester. If not, you remain in the same semester.

Sir,

I think assignment and semester system is much better than the present system of examinations, and therefore Sir,

I say: to hell with the examinations.

Thanks

Mr Chairman,

There is a proverb that a bad work-man quarrels with his tools. When I heard the speeches of the honourable speakers I was reminded of that.

Sir,

There is nothing wrong with the examination. This system has been in vogue for over a hundred years now. It is this system of exams which has produced Quaid-e-Azam, Allama Iqbal, and scientists like Dr. Abdus Salam. If there are some defects, they are not the defects of the examinations but how they are conducted and how they are operated.

It is the fault of those who hold these exams and the students. If the examiners are at fault, if the examinees are at fault, then why blame poor examinations? It is not fair. It is our fault not theirs.

Sir,

There has been a lot of talk against cramming. Yes, cramming is a bad thing. But you cannot avoid cramming in certain subjects, like Chemistry and Biology. We must differentiate between intelligent cramming and blind cramming. And again Sir,

An intelligent examiner can always make out the ability of the examinee from the answers he writes in the exam. It is on account of this fact that the students who entirely depend upon cramming do not fair well in the examinations. Students who study intelligently and understand the subject, always score high marks and do better.

Sir,

There are various types of examinations and various types of question papers. New methods of

setting question papers and marking them are coming up. Particularly in the science subjects, objective type tests are being used which definitely test the true ability of the students.

Sir,

Examinations are a must. They are a part of life. We must not feel shy of them. Let us face them boldly. So long live exams!

Thank You.

LITTLE KNOWLEDGE IS NOT DANGEROUS

Mr. President,

I support the motion "Little Knowledge Is Not Dangerous". How can it be. Knowledge is something good and good things can never be dangerous. Knowledge is like sunshine. A little of it is warm and a lot of it is also warm. knowledge is like honey, a little of it is sweet and a lot of it is also sweet. Knowledge is like a red rose. A small rose is beautiful and a big rose is also beautiful.

Sir,

Knowledge is like a plant, It grows bit by bit. Little knowledge leads to great knowledge as a little boy of today grows into a big boy of tomorrow.

A pupil is like a honey bee. A honey bee goes from flower to flower and collects honey drop by drop. In the same way a pupil gathers knowledge bit by bit and word by word. And becomes a scholar, of great knowledge, and wisdom in due course of time.

Thank You.

Not Gold But Only Men Can Make a Country Great and Strong (*For-1*)

Sir,

Without beating about the bush, I would like to go straight to the point and say that it is really not gold but

men who make all the difference in making a people great and strong.

Sir,

With your permission I would like to invite your attention to the last two words of the proposition, that is, great and strong.

Sir,

Greatness and strength are entirely two different concepts. Greatness of a country lies in its cultural and scientific achievements and the strength of a country lies in its physical power and might to defend its liberty and frontiers. Obviously for making a country both great and strong gold, or money or wealth or material resources are needed, yet they come next always and every time.

Sir,

It is a people's character-their will to live and improve, their determination to realize their cherished goals and national objectives that plays a decisive role in the life of a nation.

History bears withness to that. The Huns, the Mogols, the Turks and the Berbers have been very strong peoples in their own times but in no way they ever possessed immense riches. Greece of the times of Socrates, Plato and Aristotle, was truly great but by any standards it was not wealthy. Of course. The Roman Empire at its height was both great and strong. It was rich too. But it owed its greatness and strength to its scholars and warriors. Riches came in the wake of their exploits which were carried out by the great Romans down to Julius Caesar.

Sir,

In our own times, the industrialized countries of the first and the second world, can boast of great achievements both in the field of science and technology and military hardware. What is the secret of it? Is it wealth or material resources? Yes, but not

primarily. In fact they have been exploiting the gold or material resources of some of the third world countries. What makes them great and strong is the quality of the men over there, who are capable of making most of their own resources, and those of others too. Japan and Switzerland are the two pertinent examples.

Sir,

It is in the light of these arguments that I support the motion.

Thank You.

Not Gold But Only Men Can Make A Country Great And Strong (*Against-1*)

Sir,

The proposition is preposterous to say the least. It is fraught with far-reaching conseq uences. We are doomed if this motion is carried out. So I am going to oppose it tooth and nail.

Sir,

If we analyse the proposition, it comes to saying that gold or wealth or material resources are no good, the character of the people is all. Nobody can deny the importance of the character of people. It is a factor in the process of building a nation, But a factor, not the only factor.

Laying far too much emphasis on one factor and ignoring the other which is equally imperative is not fair. It is not reasonable, so the proposition is not acceptable.

Sir,

It is no secret that Pakistan is one of the under-developed countries of the world. Not that we lag behind in human resources or even in material resources. No, that is not the case. God has been immensely kind to us. Pakistan abounds in raw material. There is no dearth of anything . But. . .

Sir,
We are an awfully confused people. Propositions like the one which is before the House today are further confounding the people. Even Iqbal has been misunderstood. His verses quoted out of context have done great damage.

Sir,
We must set our priorities right. We have to give due importance to the development of our material resources and when we talk of men we must be clear in our minds. What sort of men we are talking about. We do need good men but we also need intelligent and enlightened men-well versed in science and technology.

Sir,
Technology is the answer to most of our problems and technology is something material, something tangible and it involves colossal material resources. The super powers in fact all the industialized countries of the world that are really strong, very strong in deed, are virtually mines of gold-which they have exploited to their best advantage. In fact these industrialized countries have exploited the gold of under developed countries too- countries that are out of step with the pace of times.

Sir,
It is a very dangerous and misleading concept that has been propounded in the proposition before the House. So I reject it.

Thank you.

Not Gold but only Men Can Make a Country Great and Strong

Mr. President, Sir,
The proposition before this august House that is: "Not gold but only men can make a country great and strong". is a proposition of far-reaching consequences.

So we have to discuss it thoroughly and dispassionately so that we are able to determine our priorities.

Sir,

As you know, the proposition has been taken from a poem by an American poet-Emerson. The title of the poem is 'A Nation's Strength'. Emerson wrote it somewhere in the middle of the 19th century a time when America was trying to be great and strong. At that critical juncture, he told the Amercian people that it was the character of the people and not gold that made a people great and strong. He wanted the Amercians set their priorities correctly and properly.

Sir,

He was a hundred percent right. What he said, still holds good. In fact it is an ever-lasting truth.

Sir,

Today in Pakistan we are confronted with the same choice; gold or men, that is the question. We want to make or country great and strong. How to do it. The answer is clear. Men come first and gold that is, the material resources come next.

Sir,

When in this context I say men come first, it is not everybody. It is the men of a certain character and calibre that matter in this task of making the country great and strong.

Emerson himself high-lights the character qualities of these extra-ordinary men. He says:

'Men who, for truth and honour's sake, stand fast and suffer ling. Brave men who work while others sleep, who dare while others fly.'

Sir,

From this character sketch of the men who matter, it can be safely made out that only the devoted

dedicated, honest and brave people really build a nation's pillars deep and lift them to the sky.

Sir,

In view of these cogent observations, I strongly support the motion.

Thank you.

Not Gold But Only Men Can Make a Country Great And Strong

Sir,

I don't believe in opposing for the sake of opposing. So I won't grudge conceding the point that there is some truth in the observation made by Emerson, but it is not the whole truth and as the proposition stands, it is misleading, so I have decided to expose its weakness.

Sir,

I object to the motion before the House mainly on two counts. Firstly because it dangerously under-rates the importance of gold or material resources for making a country great and strong. The word only in the proposition deserves your attention, Sir,

It is a question of emphasis. When it is said not gold but only men can make a country great and strong, it is shifting the emphasis far too far to the right and amounts to taking a position which is not tenable.

Sir,

I know the progress and prosperity is the out come of mainly two factors: men and material and they are more or less equally important. You can't play up the one at the expense of the other. All the countries of the world that are generally taken as great and strong, be it USA or USSR, the fact is that they enjoy immense material resources and their men - their people by and large - are equally competent to make proper use of these material resources or gold.

Sir,

My second objection to the proposition is based on the observation that the proposition is ambiguous. It is not clear. It says only men can make a country great and strong. The question is "Which men"? The proposition does not qualify the most significant word 'men'. 'Men of what character and qualities can do this Herculian task, that is not clear.

Of course Emerson has specified the character qualities of these 'men' in his poem 'A Nation's Strength' from which the proposition has been taken but the proposition itself as it has been placed before the House, does not do that, so it leaves a lot of room for confused thinking.

Sir,

Even if we keep the poet's concept of nation - building men in mind, it does not take us very far. Because as you know

Sir,

Emerson was a Christian clergy man; he wrote his poem in the background of socio-economic and religious conditions prevailing in the mid-19th century in America. His concept of the moral man is irrelevant in Pakistan. Our concept of effective man is different. Our concept of man is that of Momin as described by Iqbal in his poem: Masjid-e-Qurtaba.

ہاتھ ہے اللہ کا ، بندۂ مومن کا ہاتھ
غالب وکار آفریں ، کار کشا ، کار ساز
خاکی و نوری نہاد ، بندۂ مولا صفات
ہر دو جہاں سے غنی اس کا دل بے نیاز

It's a pity that the leader of the House has taken inspiration from a Christian poet, Emerson. He had better done so from Iqbal - the poet of Islam.

Sir,

With these cogent observations I beg leave of you.

Thank you.

WHY I LOVE PAKISTAN

A. The topic for this morning's discussion is: 'Why I love Pakistan!

B. Every body loves the land of his birth and that of his parents. It's natural. It's human nature. Pakistan is the land of my birth and that of my fore-fathers. So I love Pakistan. I can't help it.

C. There is a well-known English saying-home, sweet home. Of course, there is nothing like home. You like home because you feel happy and secure at home. Pakistan is in-fact my home. A big home in-deed. So I love Pakistan.

D. Pakistan is a free country. It's here that I enjoy the blessings of freedom. I am free to develop, free to improve and free to educate myself so I love Pakistan. My dear Pakistan.

E. I would say, Pakistan is not only a free state, it's an Islamic State. For, Islam is not a mere religion in the ordinary sense of the word. It is a whole way of life. It gives its believers the Muslims distinctive style of life, a unique pattern of values and attitudes which leads the Muslims to becoming a separate social and cultural entity. I love Pakistan because it is here that we live with honour and dignity, and in security and comfort; I love Pakistan because it is here that we can live in consonance with the teachings of Islam.

F. We owe every thing to Pakistan. Let us make it a fortress of Islam, a torch-bearer in the world of Islam. There lies a great challenge before us that of transforming the Islamic principles and values into social, economic, legal and political institutions which can cope with the demands of living in space age.

Hence as the great Quaid pointed out, There is only one course open to us-fight for Pakistan, live for Pakistan and if it comes to, die for Pakistan, for the freedom and integrity of Pakistan.

We, as cadets, are determined to defend the physical and ideological frontiers of Pakistan, our dear Pakistan.

Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers,
Our faith triumphant o'er the tears,
Are all with thee! are all with thee!

Pakistan Paindabad, Tabindabad.

LEARNING TO ACT

1. First Lessons in Acting.
   (a) Moving and Movement Games.
   (b) Speaking and Speech Games.
   (c) Language Games.
2. How to Produce a Play.

Moving and Movement Games

Acting consists of three things:

Moving
Speaking
Feeling

Moving.

By means of the expression on your face, the way you use your hands, the movement of your limbs and your body, the audience can follow what you are trying to convey. The eyes and the hands are particularly expressive, for instance, wide-open eyes can express fear or horror or amazement, whilst hands can express aggressiveness (a clenched fist), or greed (fingers curved in a claw-like position as well as many other characteristics and emotions. This art of telling a story by movement alone is called miming.

It is a mistake, however, to rely too much on your movements and gestures when you are acting. The important thing is to feel the emotion behind the movement. If you feel angry, you will automatically move angrily; if you feel afraid, you will move in a nervous manner.

Practise to move about naturally befitting the role you are playing. At the same time add imagination to your movement. Now you are beginning to act. Here are some exercises.

1. You are an artist painting a landscape in the open air. You stand before your easel with the palette in your left hand and the brush in your right. Take a good look at the scene before you and as you transfer it bit by bit on to the canvas, every now and then move away from the canvas to see from different angles how close your presentation is coming to the original scene.

2. You are an old, crippled beggar-misery writ-large on your face. You limp along the dusty road with a little

mug in your hand, begging for coppers from the passers-by.

3. You are a detective, following a suspected criminal through a wood. You move stealthily from tree to tree, taking what cover you can, and keeping a watchful eye on your quarry, ahead.

4. You go to your desk. Find a letter lying on it. You take it, open, it and read it. The news it contains is very bad. Slowly you sink down on to a nearby couch. You are very thoughtful and worried. Your expression becomes serious, then suddenly you start with alarm.

5. Put a paper-crown on your head and move across the stage as if you were a king.

6. Walk across the room as if you are a beggar with a limp in his right leg.

7. Suppose the teacher is not present in the class, some boys are having fun around the teachers table and scribbling on the black-board, you have been posted outside the veranda to announce his expected arrival. Mime the scene.

8. Suppose you are a burglar breaking open a house at night. How will you enter the rich man's sleeping room which has a chest of jewellry?

9. Throw a piece of string on the floor. Imagine it is a snake lying on the path along the canal. Pretend to come by it suddenly. How will you react?

10. You are waiting for a friend whom you have arranged to meet to go to the pictures. It is time for the big show to start and your friend has not arrived. You are impatient, you pace up and down, glaring frequently at your watch. You look down the street to show annoyance in your face and in your movements.

11. Imagine you are having a bout in the boxing ring. Your opponent is giving you a hard time. Mime a shadow boxing. Finally you are knocked down. Show that too.

12. Take hold of the classroom duster. Place it on the floor. Now suppose it is a very heavy stone.Show that you are straining your nerves but cannot lift it up.

13. Hold the duster in your lap. Pretend it is your pup, how will you caress it, stroke it and show your love to it?

14. Get hold of a slender branch of tree. Take it as a sword. Pretend that you are Tipu Sultan lying mortally wounded in the Fort of Suranga Pattam. You are half unconscious, as a British soldier wants to snatch your gem studded sword from you, show how you resist his attempt and slay him with the last swing of your sword and then you breathe your last.

15. You are standing at the bus stand. When you put your hand in your pocket to pay for a bottle of coke/or a cone of Polka ice cream, you find your pocket picked. Act the situation showing your feelings in your face and movements.

16. You are going through a list of prize-bond winners, you have won the first prize. Show your reactions.

17. One morning you find your dear puppy dead in the garden. Imagine a duster as the dead puppy lying in a flower bed. Go through the imaginary situation.

18. At dead of night in a stormy weather, you are woken up by a sudden knock at your bedroom window, the light has already gone earlier, you get up from the bed, light a candle, go up the window, there you find a strange looking figure pressing his nose against a glass pane. Go through the scene and show your emotions in your face.

19. Samson destroyed the temple by pushing over a huge pillar. He was very strong. Imagine you are standing between two great pillars, you too are very

strong, you place one hand against each pillar. You push your hands harder. The pillars crack, crumble and fall.

20. Socrates (469-399 B.C) the great Greek thinker willingly drank hemlock (Poisonous juice of a plant) for the sake of truth. After taking hemlock, he started walking about the prison cell to let it take effect. Slowly it took effect. Gradually he found it hard to move about until he could not move any more. He sank down and passed away. Pretend to drink hemlock from a cup and go through the last moments of the great Philosopher.

Speaking and Speech Games

When speaking a part in a play there is one essential thing to bear in mind; your speech must be easily heard by the audience. If you mumble, talking through your teeth; the audience will either fail to hear you, or will hear you only by straining their ears. If they cannot hear you, or can hear you only with difficulty, they will not be able to follow the story of the play and will become bored and restless.

Your speech, therefore, must be clear and easily heard. It is not necessary, however, to shout (unless, the character you are portraying happens to be a loud mouthed sort of person or one who becomes extremely angry or frightened). If you sound the consonants clearly especially the end letters of the words and breathe at the proper places (not in the middle of a word or in the middle of a phrase) it is possible to speak clearly and yet be heard down the farthest corners of a large room. Be careful, however, not to over-do this sounding of consonants and mouthing of vowels. Exaggerated or over-emphasized speech merely sounds artificial and stilted. Your speech should be natural but not slovenly.

Another thing you should learn is to vary your speech with proper punctuation and intonation. Sometimes you will have to be speaking quickly,

sometimes slowly, sometimes loudly, sometimes softly. One part may demand a high pitched voice, another a low-pitched voice. You may be required to speak boldly, or timidly or sadly or joyfully. It will depend on what kind of character you are portraying and how he or she is feeling at any particular moment. Your speech will vary according to the mind of the character, the meaning of what he is saying and the kind of person he is. For instance, if you are playing the part of an old man telling some very exciting news to someone, your speech will be rather high pitched and quick and the excitement of the occasion will be noticeable in your voice.

As in movement so in speaking the accompanying feeling is the important thing. If you feel sad, you will speak sadly; if you feel spiteful, you will sound spiteful.

The most difficult thing to learn is to project your voice over to the audience i.e. 'throwing' your voice, as it were, over to every one in the audience. You sometimes find, when two people are acting together, that although they are both speaking softly, you hear one much more easily than the other. They both may be speaking equally clearly and yet you feel a compulsion to listen to one rather than to the other, and what he is saying seems more interesting and more important. This is because one is projecting both mentally and verbally the role he is playing and the other is not. Again it is largely a matter of feeling. The sincere actor who feels the emotions and who feels he really is the character he is portraying, is much more convincing than the one who just utters the words.

So, although you may be speaking to another character in a scene, who may be only six inches away from you, always keep in the back of your mind the fact that you are speaking not only to your fellow actor but also to the people in the back row of the audience.

Here are some speech exercises for you to practise:-

1. Imagine you are a prisoner who is being threatened by brutal guards. One of the guards raises a gun and declares that he will shoot unless you tell them the names of your confederates. The prisoner who by this time, is exhausted, weak and very frightened, implores:

"Don't shoot; I've had enough: I'll tell ....
tell I'll you everything, but don't shoot. For God's sake don't shoot."

2. Now imagine you are a poor, unfortunate miserable boy selling matches at a street corner. He whines, "Box Of matches, mister? Buy a box, mister. Only 25 paisa. Help a poor starving soul to earn an honest living, Sir".

3. A mother pleads with a judge who has just sentenced her son for a crime. "Have mercy, I beg you, Sir: He is not really bad. Be merciful, and I will answer for him".

4. It's Friday your mother visits you and brings a packet of delicious biscuits. You conceal it under your clothes in your locker. In the evening you do not go for dinner pretending that you have a stomach ache and stay behind in the dorm hoping to have a good go at the packet of lemon cream biscuits. When you open the packet, you find it stuffed with straw and all the biscuits gone. You are angry, annoyed and frustrated, you blurt out (holding the empty packet in your hand):

What is it! All gone! gone: who has done it? Which rascal?

It must be 'A'. He is very clever. No, it might be "B". There was a mischievous smile on his face when he passed by me just now. I'll teach him a lesson, or it might be "C". He was present when Mummy gave it to me but he is my friend. If it is he, I 'll get hell out of him" (flings away the empty packet with disgust).

5. Imagine, you are a Palestinian prisoner of war in the camp somewhere in Israel. The brutal tyrants are going to shoot you for not betraying your beloved country. An Israeli Officer has entered the cell in which you and your friends are imprisoned. You say to him," We do not fear you. We do not fear death. You may knock, you may taunt, you may beat with butts and boots, you may kill us the way you like, but we will never, never betray our beloved people."

6. The principal is speaking to some students who have deliberately broken a school rule. He says, I think your behaviour was utterly disgraceful. Fancy, letting down the school like that.

7. A wayside palmist as he peers at the hand of his client: "I see good fortune for you, you will soon become a coolie in a film studio and would end up as a producer and director."

8. An angry old fashioned father to his son who has badly failed in the examination. "Here is your result card. Failed again in 3 subjects, disgraceful! What have you been doing all the time? Loitering, wasting time, energy and money. You are a disgrace to me, to the whole family. Worse than useless. Push off, or I 'll break your bones."

Before you practise another speech game let it be remembered that the important thing is to feel the emotion conveyed by the words. Before you speak, imagine that you are the character you are portraying.

9. Here is a titbit for you and one of your companions to practise and enjoy it .

JOE:	"Hellow, Ginger! Where have you been?"
GINGER:	"I have been to the hospital."
JOE:	That's bad!"
GINGER:	"Not so bad; I married the nurse."
JOE:	"That's good!"
GINGER:	"Not so good; she's got nine children."
JOE:	"That's bad!"

GINGER:	"Not so bad; she's got a big house."
JOE:	"That's good;
GINGER:	"Not so good; she burned up with the house."
JOE:	"That's good."
GINGER:	"Well, you win".

Language Games

Word-guessing. The teacher puts on the board a number of dots corresponding to the number of letters in a word. In turn pupils ask questions such as 'Has it an *a*? Is there a*t* in it? Does it contain *g*?' (there is practice here in using two types of yes/no question). If the answer is 'Yes, it has', or 'Yes, there is, 'Yes, it does,' the teacher writes in the letter where it occurs. If the answer is 'No,' the letter is either written at the side (which makes the game much easier)or an x or o is put against the name of the team concerned. The team which has the fewest x's or o's by the time the word is complete scores a point.

Other methods of scoring:

i. Mark in each correct letter with the team colour of the pupil who supplied it. Add these up when several words have been done.

ii. Draw a flight of stairs for each team. For each correct letter, the team figure moves one step up, for each incorrect letter, one letter of the word DUNCE or DONKEY or of YOU MUST DROP OUT is written against the name of the team, which is eliminated as soon as the word or sentence is complete.

Short words are less suitable for this game than longer ones.

f. **Endbee: first version.** One player gives the first letter of a word he has in mind, without mentioning the word, and the second player, who may be thinking of quite a different word, gives the second letter, and so on. the first to complete a word of more than three letters is the winner.

g. **Endbee: second version.** As under f, except that the aim is not to complete a word. Thus if the first player says E, the second L, and the third M, we have ELM, and the third player or his group has to drop out. We now go back to EL. If E is added this might lead to ELECT or ELEPHANT, either of which would end the game.

Every player must have a word in mind as he supplies a letter, and can be challenged to say what it is. If he cannot say or gives a non-existent word, he loses his turn.

This is suitable for fairly advanced learners only, as a considerable vocabulary is required.

h **Endbee: third version.** This is not quite so difficult, though a large vocabulary is desirable. Nobody has to drop out through making a word, so long as letters can be added to make a longer word. For example, if ELECT is reached, there is still ELECTS or ELECTOR or ELECTION, and if ELEPHANT is made there is still ELEPHANTS or ELEPHANTINE. Those drop out who complete a word which cannot be extended or who cannot extend one which can.

i. **Backs to the board.** A group of words on the board are first studied by everybody, and then several pupils one, or possibly two or three, from each team come out and stand facing the class (or sit, if they can easily be seen). They are then challenged by pupils in the class to spell various words on the board. The different teams take turn, and are challenged by someone belonging to another team, the pupils in front sit down and others take their places. Any pupil making a mistake has also to sit down, and is replaced by another member of his team. A point can be given for every correct spelling.

j. **Thinking of words.** This can be played within groups or between groups or teams. It is for children

at an intermediate stage. Example: John: 'Can you think of an animal whose name begins with C? Molly: 'yes'. John: 'what is it? Molly: 'A camel; John: 'Spell it' Molly; 'C-a-m-e-l' John; 'Right.' (A point for Molly's team. If John says it is not right, Molly's team gets two points instead of one. If he fails to notice an error, his team does not score).

Molly (continuing): 'Tell me the name of a plant ending with s.' William (in John's team): Cactus.' Molly: 'spell it.' William: 'C-a-c-t-u-s. (A point for his team).

And so an, using familiar words all the time.

Vary the wording if the pupils are advanced enough: *Tell me the name of ... Give me the name of... Can you tell me .... Can you think of.. ..* ? etc. Even *can you think of an animal (etc) beginning with C?* though inaccurate, is admissible: it is quite clear.

K. **Stepping-stones.** This is for very young children, if they have begun reading in the foreign language; there are many such pupils. A river is drawn on the board and the task is to cross it by stepping-stones. For each stone a word has to be spelt. If it is spelt correctly it is written on the stone; if incorrectly, it is of course not written and the team makes no progress. Word can be given to pupils of different teams in turn, but then there should be more than one drawing or at least more than one set of stepping-stones.

Some teachers are lucky enough to have a lot of space, and can draw stepping-stones on the ground or floor, which is a river full of crocodiles or other dangerous creatures ready to eat you up if you do not spell properly. Children hold the word-cards of the words they have spelt as they cross to the other side.

l. **Ladders.** A similar idea. They can be drawn leaning against a house or tower, and the first player to reach the top is the winner. Each rung of

the ladder is mounted by spelling a word, and the words are written between the rungs.

The idea of 'Jack and the Beanstalk' can also be adapted for this purpose.

Other possibilities: Climbing the Eiffel Tower, lifts (ascending one floor for every word), Journey to Moon (10,000 kilometres or miles perword?), etc.

m. **Spelling cricket-match.** This is much enjoyed by young pupils who understand cricket and have reached an intermediate stage in learning English. There are two teams, each under a captain. the captain of the 'batting' side chooses two 'batsmen.' and the other captain chooses a 'bowler.' The 'bowler' has six words ready (an 'over') which he asks one of the 'batsmen' to spell. Every time a word is correctly spelt the 'batsman' scores a 'run' and the two 'batsmen change places, so that the questions are now put to the other batsman. The captain chooses successive 'bowlers'. If a 'batsman' cannot spell one of the words he is given, he is 'out'. Absurd or inaudible questions earn a 'run' for the 'batting' side. The 'bowling' continues until all the 'batsmen' are 'out': it is then the 'innings' of the other side.

n. **Spelling bee.** If there is room and the class is a fairly large one, the players can stand between their desks. The team leaders have a list of words, arranged in a different order for each leader. They go from pupil to pupil in another team, asking every pupil to spell a word. Any pupil who does so correctly sits down. The team with most members seated at the end is the winner. (N.B. The list should contain several fairly difficult words.)

This game can also be played 'the other way round; 'out', and the team with most pupils left standing is the winner.

o. **Captives, or Wolves and Lambs.** This is a kind of spelling bee too, best played out of doors unless there is a lot of room inside. The teams or groups stand or sit in circles well apart from each other , and are visited by ' Wolves' (or tigers or 'lions' or some other animal if you like) from other teams. Each 'wolf' has a lot of words to be spelt, and fear is shown as he approaches. Anyone who cannot spell the word the 'wolf' gives him has to stand aside as a captive 'lamb'. After a limited time the 'shepherd' (the teaher) chases the 'wolves' away and they take their ' captives' back to their down groups. (This can happen more than once if there are three or more teams.) The team with the most 'captives' is the winner.

If the game is continued, an elaboration is possible. The next time a 'wolf' visits a particular group he can, instead of taking away 'captives' ransom members of his own group who have been seized by the 'wolf' of that team.

Here, is a selection of lively and entertaining games and game-like activities in which language is used, though practice may not be concentrated on a particular language learning point.

1. TRUE AND UNTRUE.

There are two chairs, one called 'true' and the other 'untrue'. A player from each team is ready to sit on either one or the other.

Statements are made orally (or shown by flash-cards) which are obviously true or untrue, e.g. It's raining hard (when the sun is shining), Richard is away this morning (when everybody can see he is there), There are thirty-five pupils in this class (when that is the number), etc.

If the players in the front think the statement true they run to the 'ture' chair and try to sit on it; otherwise they run to the untrue 'chair. The first to sit down fairly and squarely on the right chair gets a team point.

There is good practice in listening here, and spoken statements should be said fairly quickly and not

repeated. They can be short and easy, or long and difficult and a variety of tenses can be used. The game is therefore suitable at various stages of the language course.

If the use of true and untrue with chair is likely to cause misunderstanding (as it might among younger children, then say 'the chair on the left' and 'the chair on the right or 'the big chair' and 'the little chair,' or what you will.

2. TOLD AND RE-TOLD

Four players go out of the room, while the class gets an anecdote or short story ready and unfamiliar one. Back comes no. I and is told it, while the other three remain outside. Then no, 1 brings in No. 2 and tells the story as accurately as he can to him. No. 3 gets it from No. 2. The class can put questions to all four players is order to underline any muddle and repair omissions, and the original version is told again by other players.

This is more suitable for a small class than a big one, and is for fairly advanced learners.

3. VOICES

One player (let us say Rose) faces the wall, not too near the class. The teacher points to any other player (perhaps Christian), who says 'Good afternoon), Rose.' Rose replies, if she recognizes the pupils voice, 'Good morning (or Good afternoon), Christian'. If she makes a mistake, or cannot guess at all, she changes places with Christian.

And so on. Pupils may disguise their voices, move quietly from their usual seats, etc.

The wording may be varied: the pupils in front, for instance, can ask 'Is it Christian?', And be answered 'Yes, it is' or. it isn't. And the game may continue, with several pupils saying 'Good morning', until Rose or whoever it is, successful.

This is suitable for a small or average class of young beginners. Do not play it for more than five minutes.

4. SHEEP AND WOLF

This is a very old game, for which space is needed.

At one end of the playground are the 'sheep' (all the players but two), at the other end the 'shepherd', and in between the wolf', who is supposed to be in hiding.

The shepherd calls out 'Sheep, sheep, come home'.The sheep answer in despair 'No, no, we can't 'We're afraid'. 'Who are you afraid of?' 'The great big wolf. There isn't' any wolf,' says the shepherd with scorn. 'Sheep, sheep, come home'. Dutifully the sheep make a dash for it, and out jumps the wolf. Those who are caught become wolves! The shepherd goes to the other end and the dialogue is repeated.

5. THE STONE WALL

The players form a circle, with the 'shepherd' in the centre. Outside the circle prowls the 'wolf'.

Shepherd: Who is that going round my stone wall?

Wolf: Nobody, Mr. Shepherd, nobody. Only a passer by, dear friend.

Shepherd: Don't you steal any of my fat sheep!

Wolf: I'll only steal them one by one. Follow me!

As the wolf taps players on the back they follow him, and the shepherd goes in pursuit. 'Have you seen any of my fat sheep? He says to the wolf when he comes up. 'Yes, I sent them over there,' the wolf lies, pointing somewhere. 'Then what have you got behind you?' says the shepherd, 'Nothing Nothing at all.' The shepherd then tries to touch the last sheep in the line and the wolf tries to prevent him. As soon as a sheep is touched he drops out of the game, which continues until all the sheep have been caught.

6. THE MULBERRY BUSH

This is a traditional singing and miming game which children always enjoy and which incidentally gives practice in a use of the Present Simple tense. The players join hands and run or dance round in a ring:

'Here we go round the mulberry bush,
The mulberry bush, the mulberry bush.
Here we go round the mulberry bush.
On a cold and frosty morning'.

Then they stand still and pretend to be washing their hands:

'This is the way we wash our hands,
Wash our hands, wash our hands.
This is the way we wash our hands.
On a cold and frosty morning'.

Similarly: This is the way we dry our hands/clap our hands/clean our teeth/brush our hair/clean our shoes/sweep the floor/scrub the floor and any other suitable action. Individual children can sing the first line of each new verse, or teams in turn can take the new lines while the others sing the refrain.

7. PASS IT ON

The players are standing or sitting one behind the other in their teams, which are not close together. The team leaders come forward and the teacher whispers a message or command to them, e.g. next week we are all going to the Zoo/Joan has got measles and won't be back for a week/Unlock the cupboard and take out three red books from the middle shelf. The leaders go back quickly to their teams and whisper to the second player what the teacher has said, the second player whispers it to the third, and so on down the line. The last player runs to the front and repeats the message or obeys the command. The first to do so properly gets a team point.

The messages should be interesting, a piece of genuine school news will do.

This game is suitable for intermediate or advanced learners and can be played in a roomy classroom. Out of doors the players can be spaced out a lot more and the message or command spoken in a normal voice. With an advanced class which is also fairly small, the messages can be elaborate, e.g. a whole anecdote, or instructions

for making something (but the necessary materials to carry out the instructions should be available).

How to Produce a Play

After doing movement games and speech games, you are well up now to put up a short play.

1. Choice of Play

To begin with, choose plays that are short (having one or two scenes), have a small cast, and do not involve elaborate costumes, scenery or make-up. Go in for action plays preferably comedies or detective stories with short and crisp dialogues. Also keep in view the size and structure of the stage available to you.

2. Sharing the Work

Producing a play, even a small one, involves a lot of work. A whole team of workers other than the actors, is required to put up a play. You need the followings:-

(1) Director/Producer

The most important of course is the director. Select a person who has the working knowledge of the art of acting and has had some experience of producing stage plays. He will be incharge of whole production and his main task will be to help the actors in improving their acting.

2. Stage Manager.

Appoint a clever and responsible boy to act as stage manager. He will assist the producer all along. He will be mainly responsible for properties, ('props' for short).

There are two kinds of props.

(i) Hand-props which are small things carried by the actors in their hands, pockets or hand-bags.

(ii) Stage props which are the properties already on the stage (or on the sides ready to be taken on) like pieces of furniture, etc.

The property-master must see that each actor is carrying the props he needs before he goes on to the

stage and the stage-props are placed at their proper positions as and when required by the producer. The property-master had better make a list of all sorts of props down to a safety-pin and a paper-weight in consultation with the producer.

(4) Effects-men.

You also need some one responsible for providing sound-effects and light-effects as and when required by the producer.

(5) Prompter.

You also need a prompter. He sits at the side of the stage hidden from the audience. When needed, he should prompt the actors by providing 'Cues' but is not to be heard or seen by the audience.

(6) Stage hands.

Some helpers are also sometimes required to assist the property master and the stage manager. But for most House plays you need only two persons. The producer and the stage manager who can also look after 'props' and 'effects' and the producer can also do the prompting.

(7) Costumes.

Costumes include all personal wear of the actors as on stage. In the first place, do not go in for costume plays in early stages of your hobby. And do not fuss about costumes while doing your plays. Use whatever is available. Use makeshifts. A paper crown for a king. A scarf or a hood for a woman, a sash for a courtier, etc. The same principle applies to props. e.g. A branch for a forest .

(8) Make-up

Do not bother much about the make up either. But you must give a changed look to the actor. Use available resources. Yet make up is not the thing to fret about.

(9) Choosing the Cast.

Either you choose the cast to suit the characters in the play or you choose the play, keeping in view the cast-players available to your group. For the simple reason that every body cannot play every part. While choosing a cast, you should consider physical features, height, voice and temperament of both the character and the actor that is going to play it and of course the talent and the natural ability of a person to portray a certain character.

Rehearsals

All preparation for performing a play is called 'Rehearsal'. It should proceed along the following lines.

(1) Study.

All persons interested in the performance first go through the script on their own in their leisure time and critically study the play, its theme, its atmosphere, the peculiarities of its characters and each one decides which part he would like to play in order of preference. The players must be enthusiastic about the play as a whole and about their roles in particular.

At this point, the producer's task is most demanding. The producer should study the script very thoroughly. He should first picture the whole thing in his 'mind's eye' and try to determine how the author would wish the play to be performed. He should have a clear picture of the kind of person each character is intended to be and know where the 'high spots' or the climaxes of the play occur and how to put them over effectively. He should decide which passages of the play should be played quickly, which should be played slowly and where pauses should occur. He should plan the positions of the players, when they are to move, and where they are to move, and how they are to move and try to arrange those moves so that they form a series of interesting groupings, moving from one to another throughout the play. It is possible, of course, that the

director will change and improve these moves as rehearsals proceed. The director will prepare his production notes in detail and marking stage directions, positioning of the props and grouping of the actors on the stage and instructions about the sound and light-effects.

2. Discussion Session.

The players and the director sit together and discuss various aspects of the play. If more than one players want to do a certain character, the director takes 'audition'. Each reads out a few lines of his desired part and acts it, and the director finally decides on the cast.

By this means the players get a general idea of the play whilst the Producer has the opportunity of discussing with the actors the various characters how they would behave. A wise Producer does not tell an actor how to interpret his part. He leaves it to the actor to study and feel the part and interpret it in his own way. The Producer's job is not to teach the actor how to act, but to bring out and develop the actor's skill, guide it so that it fits artistically into the general plan.

3. Read - through.

Now this is the start of real rehearsal. The players sit round in a group with a copy of the whole script in their hands. Each one reads out his lines and the Producer reads the stage directions including the use of hand props. At this point of preparation the question of the pronunciation of proper nouns and the problem of accent and expression should also be sorted out by the Producer.

4. Walk - through

After one or two read-through sessions, walk-through sessions are held. In this rehearsal, the players still reading from the scripts begin to move about and learn their positions. It is necessary now to have the position of the furniture marked either by real furniture or by boxes or by anything suitable which happens to be

on hand. It may be necessary to have several 'walk-through' rehearsals.

5. Take-off

The players learn their lines thoroughly and get in to the skin of the Character they are playing. They visualize their speech, their movements and all the situations in which they would act. In fact, each one makes his metal notes about how he would act.

6. Full-flagged rehearsals.

Now rehearse the whole play without scripts along with props, hand-props and stage props. The Producer may go over certain difficult parts of the play more often until the players get them right.

7. Dress Rehearsal.

This all full rehearsal with costumes, make-up, scenery, properties and effects (sound and light) - just as it is to be done on the actual performance.

Some Dos and Don'ts for Actors

1. When you are on the stage you are in character-that is, acting-all the time, whether you are speaking or not. When you are listening to another character speaking, let your face show what effect his words are having on you. This is called 're-acting'. However, be careful 'not to overdo the re-acting, or you may, attract the attention of the audience away from where it should be.

2. When you are on stage but taking no part in the action of the play, STAND STILL, or if you are sitting , SIT STILL.

3. Don't forget: if you don't know what to do with your hands, just let them hang loose by your sides.

4. Avoid stiff gestures and movements. When you have to make a gesture, let it be big and definite and be sure that it means something.

5. The gesture comes before the speech. Try this little exercise. Say, That is the man, then point an accusing finger at an imaginary culprit. Now, see how much more effective it is when you point the accusing finger first then say, That is the man.

6. Everything which happens on the stage should be slightly larger than life. Generally speaking, speech should be clearer and rather louder than ordinary conversation, movement and gesture should be bigger than the movement and the gesture of everyday life, and facial contours and expression have to be emphasized by 'make-up'.

7. Everything done on the stage should have a purpose: your speech, movement and facial expression should all help:

(i) to build up and portray the character or
(ii) to heighten the dramatic atmosphere or
(iii) to carry the story along.

If you are playing a scene in a haunted house and you place your hand on your cheek and open your eyes wide, you are using a gesture which is helping to build-up the dramatic atmosphere. If you go to a cup-board, open it, then run to the door and call to someone to come quickly to see what you have found, your movements are all helping to tell the story, or carry the plot along. If, however you just wander about the stage for no reason, you are merely detracting the audience's attention from the real action of the play.

8. Unless you are deliberately playing a slow scene, be quick on your cues. That means, begin to speak your lines as soon as the other-actor has finished his. Don't allow pauses to occur before you begin to speak unless the action of the play demands a pause. If you neglect this, you slow down the tempo of the action and the audience may become bored.

9. Generally, you do not turn your back on the audience. Occasionally you can do so when it serves a purpose. Sometimes it can be very effective and sometimes it is necessary. Remember, however, that if you speak with your back to the audience, your VOICE must be rather louder and your pronunciation even clearer than when you are acing down-stage.

10. Try to get light and shade into your acting by varying in pitch, tone, loudness and speed of the speech and the tempo of the movement. A play is rather like a picture. It needs colour, shadows and high lights to make it vivid and interesting.

11. When playing comedy, remember to punctuate your speech so as not, to overlap bursts of laughter from the audience. Don't try to go on speaking whilst the audience is still laughing loudly, or you will not be heard. The time to start speaking again is just before the laugh has died out. If you leave it too late, the action of the play will flag, this is called 'timing' and is very important.

12. Begin to use your 'handprops' as early as possible during rehearsals so that you become familiar with the feel of them and are able to handle them easily and confidently.

FIFTEEN LITTLE PLAYS

1. Half an Apple.
2. Good King Solomon
3. The King And The Fisherman
4. The Man, His Son And the Ass
5. The Red Jewel
6. Robinhood And Allan-a-Dale
7. Damon And Pythias
8. Democles' Sword
9. On The Telephone
10. Let The Boy Speak
11. No Time To Waste
12. The New Shop Assistant
13. The Money Changer
14. The Blackwood House
15. The Professor

1. HALF AN APPLE

PEOPLE IN THE PLAY

Tom, a small boy
Jim, a small boy
An old man

TOM: Look, Jim! I have got an apple!

JIM: Oh, please, give me half of it. I will give you half of my pencil.

TOM: Yes. Give me half of your pencil.

JIM: Here it is. (*He gives Tom half of his pencil.*)

TOM: Now, I will give you half of my apple. (*He gives Jim half of the apple.*)

JIM: Oh, Tom, your half is bigger.

TOM: No, the two bits are the same

JIM: Let me see your half.

TOM: I will not let you see it!

JIM: You are a bad boy. You say that they are the same. If they are the same, take my half and give me your half.

TOM: No, I will not.

JIM: You must. If you do not, I will hit you. (*An old man comes in.*)

OLD MAN: Boys! Why are you quarrelling, you two boys?

JIM: I gave Tom half of my pencil. He gave me half of his apple. But his half is much bigger than my half. He is a bad boy.

TOM: My half is not bigger. Look at it. (*He gives his half to the old Man.*)

OLD MAN: Now, boy, let me see your half. (*Jim gives his half to the old Man.*) I think the two bits are the same.

JIM: No, this bit is bigger.

TOM: Jim, you are a bad boy. The Old Man says that they are the same. (*He speaks to the Old Man.*) Give me my half.

OLD MAN: Tom, You say that your half is the same as Jum's half. I will give his half to you and you shall give your half to him.

TOM: No, no! Give me my half.

JIM: Yes, Yes! Give me Tom's half.

OLD Man: Yes, I think Tom's half is bigger. I will bite a bit from Tom's half. Then they will be the same.

JIM: Yes, then they will be the same. (*The Old Man bites a bit from Tom's half.*)

TOM: Oh, look. Jim's half is bigger now. I want Jim's half.

JIM: No. They are the same now. Give me my half.

OLD MAN: No, Jim's half is bigger. I will bite a bit from Jim's apple. (*He bites a bit from Jim's apple.*) Now they are the same.

JIM: Look! Tom's half is bigger now. I want Tom's half.

TOM: No, they are the same. Give me my half.

OLD MAN: I think that Tom's half is a little bigger. I will bite Tom's half. (*He bites Tom's half.*)

TOM: Now Jim's half is bigger.

OLD MAN: If Jim's half is bigger, I will bite a bit from it. (*He bites Jim's apple and eats all of it.*)

JIM: Oh! Oh! now Tom's half is bigger. Give it to me.

OLD MAN: If Tom's half is bigger I must bite it too. (*He bites Tom's half and eats it all.*) Do not quarrel, my boys. Those who quarrel never get any good from it.

2. GOOD KING SOLOMON

PEOPLE IN THE PLAY

Sarah
Deborah
A friend
Two men
King Solomon and some friends
A man with a sword

SCENE 1 Two huts

Sarah is at the door of her hut.

FRIEND: Good morning! I have come to see your new baby. Is it a boy or a girl?

SARAH: It is a boy. I am so happy to have it. It is ten days old. It is sleeping now. You may come and see it. (*The friend goes into the hut.*)

FRIEND (*coming out*): It is a very pretty baby, so nice and fat. Now I am going to see Deborah.
She has a new baby, too. I will see which baby is bigger and fatter. (*She goes to Deborah's hut. Deborah comes out of her hut.*)

DEBORAH: Good morning, my friend.

FRIEND: I have come to see your new baby. I went to see Sarah's baby. He is very nice and fat.

DEBORAH: The baby is sleeping now. You can come in and see it. (*They go in.*)

SCENE 2 The same: Night

DEBORAH: What shall I do? What shall I do?
My little baby is dead! Now Sarah has a baby and I have none. I will take my dead baby and change it for Sarah's (*She goes into Sarah's hut. Then she comes out carrying a baby. She goes into her hut. She carries her dead baby into Sarah's hut.*)

SCENE 3 The same: Morning

Sarah comes crying to Deborah's door.

DEBORAH. —God morning, Sarah! Why are you crying?

SARAH: My little baby is dead. It was so happy when we went to sleep. This morning, when I went to get it, I found it dead. When it is dead, it does not look like my baby. (She cries. The friend comes in.)

FRIEND: Why is Sarah crying?

DEBORAH: Her baby is dead.

FRIEND: Oh, poor Sarah! Your baby was so happy when I saw it.

SARAH: Yes, I do not know how it died. And the dead baby does not look like my baby. Deborah's baby looks like my baby. (*Deborah is angry.*)

FRIEND: I shall go and see Deborah's baby. (*She goes in.*)

SARAH: Deborah, you must not be angry. I am very sad. I do not know what I am saying.

DEBORAH: Poor Sarah! But you must not say that my baby looks like your baby. (*The friend comes out of the house.*)

FRIEND: But the baby does look like Sarah's baby. I think it is Sarah's baby.

DEBORAH: If you say that, I shall be very angry. We must be friends. We must not quarrel.

SARAH: I do not want to quarrel, but I think you have got my baby.

DEBORAH: You are a bad woman. You want to take my baby because your baby is dead. Go away!

FRIEND: I know what to do. We will go and bring the dead baby here. When the two babies are here, we shall see if the dead baby is Sarah's baby or Deborah's baby. I saw the two babies when they were alive.

DEBORAH I do not want to see the dead baby. You must not bring it here.

SARAH: You do not want our friend to help. I think you are a bad woman. You want to quarrel.

FRIEND: We must not quarrel here. We must take our quarrel to the King.

SARAH: Yes, let us go to King Solomon. He is a good King. He can tell us which baby is dead. Bring your baby, Deborah.

SCENE 4 Outside King Solomon's House

The three women come to the King's house. A servant is standing at the door.

SERVANT: What do you want?

SARAH: We want to see the King.

SERVANT: The King does not want to see any-one. He is asleep. You cannot see the King to-day.

DEBORAH: Let us go home. The King will not see us to-day.

FRIEND: We must see the King to-day. Please go and ask if he will see us. You are a lazy servant.

SERVANT: I am not lazy. I know that the King is a great King. He will not speak to poor women. Your baby will cry and make a noise. Go back to your house.

DEBORAH: Yes, my baby will make a noise when it sees the King. We must go home.

FRIEND: (*She takes some money and puts it into the servant's hand*): Be a good servant. Go and ask if the King will see us.

SERVANT: Wait here. I will go and ask.

SARAH: He is a bad man. Poor women must give him money if they want to see the King. (*Servant comes back.*)

SERVANT: Yes, you can see the King. Please come in.

SCENE 5 Inside King Solomon's house

The three women are standing in front of the King.

KING: What is your quarrel ?

SARAH: O King! I have a baby. And Deborah has a baby. One baby is dead. The dead baby looks like Deborah's baby. I think Deborah took my baby when her baby died.

DEBORAH: O King! Sarah is angry because her baby is dead. She came to see my baby. When she saw my baby she wanted it because her baby is dead.

FRIEND: O King! I saw the two babies. I think the dead baby is Deborah's baby. I think Deborah took Sarah's baby in the night, when Sarah was asleep.

KING: Call the swordsman. Tell him to bring his sword. (*A man comes in. He has big sword in his hand.*)

SERVANT: O King! Here is the swordsman.

KING: Bring the baby here. (*A servant takes Deborah's baby and brings it to the King.*) I am a just King. I do not know whose baby this is. I do not know if this is Deborah's baby or Sarah's baby. But I must be just to each of you. I will take this baby and cut it into two halves. Then Sarah can have half of this baby, and Deborah can have half.

DEBORAH: Yes, yes, the King is a good King. Cut the baby in halves.

SARAH: But the baby will die!

KING: Yes, the bay will die. But you shall each have one half of the baby. So you will not quarrel any more.

SARAH: O King! Save my baby. Do not cut the baby. Give the baby to Deborah. Let the baby live.

KING: Give the baby to Sarah. Sarah wants the baby to live. So I know that Sarah is the mother. Deborah is a bad woman. She took Sarah's baby. (*Two men take Deborah away.*)

FRIEND: The King is a just King. O good King Solomon!

ALL: O good King Solomon. Just King Solomon! Long live the King!

THE KING AND THE FISHERMAN

If there was one thing the king enjoyed it was fish for his dinner.

He did not mind if it was salt fish or fresh fish. One day a fisherman came to the King's palace.

FISHERMAN: O King, live for ever.
I have here a huge fish for your dinner.

KING: Show it to me, Fisherman.
Ah, yes! It is indeed a very fine fish. Page, send this fish down to the kitchen and tell them to cook it for my dinner.

PAGE: It shall be done, O King, as you say.

KING: Send for the keeper of my money bags.

KEEPER: What is the King's wish?

KING: Give this fisherman four thousand pieces of silver as payment for the fine fish he has brought.

QUEEN: How foolish you are!
How anyone who brings you a fish will want four thousand pieces of silver.

KING: What you say is true, O Queen. But it is too late. I have already given the money to the fisherman, and I cannot ask for it back.

QUEEN: I will help you get it back.

KING: How will you do that?

QUEEN: Call the fisherman and ask him what kind of fish he has brought you. If he says it is a perch, say you wanted a cod. If he says it is a cod, say you wanted a skate.

KING: Page, send for the fisherman.(*And the fisherman was brought before the King.*)

KING: Now tell me, Fisherman, what kind of fish have you brought me?

FISHERMAN: It is a queer fish, O King. It has the head of a perch, the back of a cod, and the tail of a skate.

KING: A very good answer to my question. Keeper of my money bags. Pay this man another four thousand pieces of silver.

QUEEN: Alas, alas!
How foolish you are. How anyone who brings you a fish will want eight thousand pieces of silver.

(*As the fisherman left the King, one piece of silver fell out of his leather bag. He bent to pick it.*)

QUEEN: O King, have you noticed this man's meanness? When he drops one piece of silver he has to pick it up. He cannot even leave it for your page.

KING: O Queen, what you say is true, Fisherman, why could you not leave one piece of silver for another to pick up? Already you have eight thousand pieces of silver.

FISHERMAN: On one side of the coin is the King's head. On the other side is the King's name. I was afraid if I did not pick up the coin that I should tread on the King's face, and on his name.

KING: A very good answer to my question. Keeper of my money bags. Pay this man another four thousand pieces of silver.

(So a fortune was made out of one fish. Wise people never talk about the price of fish to the queen.)

THE MAN, HIS SON, AND THE ASS

1. The Man and his Ass

Man. Well, Son, to-day we must take the ass to the city to sell her.

Son. She's not of much use for work any more, is she?

Man. Of no use at all. And she eats more than any other ass in the place. I think we can't do better than to sell her.

Son. When shall we take her—now, or a little later when the sun isn't quite so hot?

Man. We may as well go now. The sooner we are off, the sooner we shall be back again.

II. On the Road to the City

1st Girl. Look, girls! Look at that man and boy!

2nd Girl. Yes, just look at them. They are walking and yet they have an ass. Why doesn't one of them ride the ass? Ha ha!

3rd Girl. Ha ha ha! I've never before seen men walking by the side of an ass with no one on its back.

Man. Son, did you hear what those girls were saying about us? It would be better if you ride, my boy.

Son. No, Father, I think that you should ride. It's too far for you to walk, and you are not so young as you used to be.

Man. What? Why, I'm as strong as I ever was. But you are a growing boy, too young for such a long walk. Up on its back, Son, before people talk about us any more.

Son. Very well, Father, but I wish you would ride in my place.

Man. No, my boy, I don't want to. I am quite happy walking.

III. At a Turning in the Road

1st Old Man. Look at that boy!

2nd Old Man. I could not believe that he would let his old father walk while he rode, if I had not seen him with my own eyes.

1st Old Man. I don't know what the world is coming to when the young ride and the old have to walk.

2nd Old Man. It's just what I've been saying for years—the young don't care for us old people any more. In my day you would never have seen a young boy riding an ass while his father was walking alongside.

Son. Did you hear what those old men were saying, Father? Now I won't ride any longer. Please, Father, you ride her and then we shall not have people talking about us in this way.

Man. Oh Well, I don't want to ride, but I must.

IV On the Same Road

1st Woman. Look at that great strong man, riding along the road while his poor son is made to walk.

2nd Woman. Sir, I'm quite angry with you. You are a grown man and yet you make your little boy walk in this hot sun while you ride. I wish your wife were here so that I could tell her what I think of you.

3rd Woman. Poor little boy! I think you have a very bad father and I can't tell you how sorry I am for you. I only have to look at your face to see that you've been walking much too far for a little boy like you.

1st Woman. Yes, and there his father sits and ride the ass as if he were some great man.

2nd Woman. How can you let your poor boy walk while you are riding? Why don't you take him up behind

you so that both of you can ride? (The Man does this to please them.)

Man. Get up behind me, Son, and we'll both ride.

3rd Woman. Yes, that's the thing to do. Why didn't you think of that before?

Son. Well, here I am, Father. But don't you think that the two of us are too heavy for the ass?

Man. Never mind that, my boy. I don't want people to say such unkind things about us again.

Son. All right, Father. Let's make the ass run, if we can, so that we can get away from those women.

V. Not Far from the City

1st Young Man. Is that ass yours, old man?

Man. Yes, it is.

2nd Young Man. Well, one would not think so by the way you are using it.

Man. What do you mean?

1st Young Man. You look as if you could carry the ass more easily than it can carry you, that's all.

Man. I, carry an ass? I,ve never seen that done.

2nd Young Man. Well, you ought to do it. If you don't, it's certain to die. Poor old thing!

Man. Very well, my friends, we will carry it. It is only fair, since the ass has been carrying us.

1st Young Man. That's right! If we helped one another in this way, the world would be a better place to live in.

2nd Young Man. Good day to you, friends.

Man. Good day to you, young men. Now, Son, help me carry this ass, for I can't carry her by myself.

Man. Every time we meet a person on the road, he starts to laugh at us. It seems to be because we are carrying an ass.

Son. Father, I don't like to be laughed at. Let's put the ass down. Surely it can walk now.

Man. I'm not certain that that is what they are laughing about. The young men were angry because we made the ass walk and carry us. Let's just carry it over this bridge, away from those people, and then put it down. Then, perhaps, it can walk the rest of the way.

Son. Father, they are still laughing and pointing at us. I am sure it is because we are carrying the ass. Please, Father, let us put her down.

Man. No, I won't. Let them laugh. I am only being kind to the poor old ass, and there is nothing to laugh about in that.

Son. Take care, Father; don't go too near the side of the bridge.

Man. I can't help it. The ass won't keep still.

Son. Look out! I can't hold my end any longer.

Man. Oh dear! We've let her fall into the water.

> *(The ass is so old that she cannot get out of the water. The man and his son see her go down without being able to help her.)*

Man. Oh, my poor ass! Can you see her, Son?

Son. No, she came up once, but I'm afraid she's dead.

Man. Well, there's nothing for us to do now but go home. The ass is dead and all our work has been for nothing.

Son. If only we hadn't tried to do what every one told us to do, the ass might not be dead now.

Man. Yes, when we try to please every one, we please no one.

(They go back home.)

THE RED JEWEL

PEOPLE IN THE PLAY

Mr. Black
John Black, his son
A servant

Bob Tom
two bad men
Mr. Bell, a rich man (very fat)

A

PLACE: *A large room in Mr. Black's house. The windows have long blue curtains in front of them. A servant is putting the things in the room in their places. He puts some bread and other food on the table. There is the sound of a bell, and the servant goes to the door.*

SERVANT: Come in. Who are you?

BOB: I am Mr. Bell. Mr. Black asked me to come and see him.

SERVANT: Yes, yes, I am getting everything ready for you. Please sit down. Mr. Black is not ready. He is dressing.

BOB: I will wait. Are you the new servant? I do not know you.

SERVANT: I have been here six months.

BOB: Ah! I have been away in other countries for two years. Please take my hat. (*The servant takes the hat and goes out of the room. Bob goes quickly to the window and opens it. A small man comes in through the window and stands behind the curtain. The servant comes back.*)

SERVANT: Shall I get you some-thing to drink, Mr. Bell?

BOB: Yes, please. (*The servant goes across the room to get the drink. Bob goes behind the servant. Bob takes a cloth and puts it quickly over the servant's face. The servant soon falls down asleep.*)

BOB: Come out, Tom. (*The man behind the curtain comes out.*)

TOM: Is he asleep, Bob?

BOB: Yes. He will sleep for hours. We will put him outside. You take his feet. (*They take the servant out through a side door. They come back. Then they hear someone coming.*)

BOB: Quick, Tom, someone is coming. (*They get behind the curtain. John Black comes into the room.*)

JOHN: Ah! My father's friend has not come. I want something to eat. I will take a bit of bread. This is good bread. I will have another bit. (*He takes another bit of bread and is just eating it when Mr. Black comes in.*)

MR. BLACK: Oh! You bad boy. That bread is set ready for my friend, Mr. Bell. You must not eat that bread. You are always eating. You will soon be too fat. (*John holds the bit of bread in his hand.*)

JOHN: Why is Mr. Bell coming?

MR. BLACK: Mr. Bell is coming to see my red jewel.

JOHN: What! Is your red jewel here in the house? You said that the jewel must stay in the city so that bad men may not come and take it.

MR. BLACK: Yes, it was in the city; but to-day I brought it home. Mr. Bell is a rich man. He wants to buy this red jewel. When we sell it, we shall be rich.

JOHN: May I see the jewel, father?

MR. BLACK: Here it is. (*He gives the jewel to John. Just then the curtain moves.*) Oh, John! there is a man at the window. (*John jumps to one side. Bob and Tom come out.*)

BOB: Now, Mr. Black, please stand over there. Put your hands up. John, put your hands up. (*John puts the bread into his mouth and then puts his hands up.*) Tom, you must see that John does not get away or make a noise.

TOM: If you make a noise I will shot you.

BOB: Now, Mr. Black, I want that box.

MR. BLACK: How do you know that I have it?

BOB: You were in Mr. Bell's garden. I heard you tell Mr. Bell that you wanted to sell your red jewel. I was on the other side of the wall. So I

know you have the jewel here in the box. Give it to me.

MR. BLACK: I will not give it to you.

BOB: Then I must take it. (*He puts a piece of cloth over Mr. Black's face. Mr. Black falls down asleep. Bob puts his hands into Mr. Black's clothes and brings out the box.*)

BOB: Here is the box! Now, we will get the red jewel. (*He opens the box.*) Oh! the jewel is not here! The jewel is not here! (*Tom looks at the box. John jumps over and puts out the lamp.*)

TOM: Come here, John, or I will shoot. (*Tom shoots.*)

BOB: Tom! Tom! Do not shoot. The policeman will hear you. There is a policeman outside in the road. Where is John ?

TOM: He is behind that high chair. (*Tom brings John out.*)

BOB: What is in your mouth ?

JOHN: Bread.

BOB: Open your mouth and let me see. (*John opens his mouth. There is the sound of a bell at the front door.*)

BOB: Quick, Tom! The policeman heard you shoot. We must get away quickly! (*Bob and Tom go out of the window. An old man comes in. He is the rich Mr. Bell who comes to buy the jewel.*)

MR. BELL: John! Is your father ill ?

JOHN: Two bad men came to take the red jewel. They went out of the window when they heard you coming. (*Mr. Black Wakes and sits up.*)

MR. BLACK: Eh ? Where am I? Oh! my red jewel! Where are they? The two men? Where are they? We must get the jewel!

JOHN: They went out of the window.

MR. BLACK: We must go after them. We must go after them! My jewel! My jewel!

JOHN: (*holding out his hand*): Here is the jewel.

MR. BLACK: Oh, John! How did you get it ? Where was it?

JOHN: When I saw the two men looking for the jewel I put it in my mouth with a piece of bread.

They could not find it.—Do I eat too much, father?

MR. BLACK: Never again will I say you eat too much! Eat as much as you want.

MR. BELL: If you eat, you will become as fat and as rich as I am!

ROBIN HOOD AND ALLAN-A-DALE

1. In Sherwood Forest

Robin Hood. Come here, Little John. Who is that man over there?

Little John. I don't know. I cannot see his face yet.

Robin Hood. I have never seen him before. That's a fine coat he has on.

Little John. Wait here, and I will go and see if he is a friend. If he isn't I will soon get that coat off him.

Robin Hood. Very well. I shall be ready to put an arrow into him if he tries to stop you.

Little John. If he's a friend, I will bring him to you.

Robin Hood. Yes, do. I should like to speak to him.

(Little John goes away through the trees and comes back with the man walking by his side.)

Little John. This is Robin Hood, the man you have heard so much about.

Robin Hood. Yes, I am Robin Hood. But who are you?

Allan-a-dale. I am called Allan-a-dale.

Robin Hood. Did you come here to see me ?

Allan-a-dale. No, I am walking through the forest to the city.

Robin Hood. What are you going to do in the city, young man ?

Allan-a-dale. I'm going there to be married.

Little John. To be married? So that is why you have on such a fine coat.

Allan-a-dale. Yes. A man only marries once, and that is the time for him to put on his best clothes.

Robin Hood. Yes, that is so. Well, young man, I'm glad that you are to be married, because now Little John cannot take your fine coat away from you.

Allan-a-dale. Take my coat? I should think not! I have no other good one to be married in.

Robin Hood. If I had found that you were a rich man, just going from one place to another, I should have taken not only your coat but your money too.

Allan-a-dale. That may be so, but before you could have taken my coat and money, you would have had to catch me and throw me down. And I am not so quickly caught or thrown. I am young and strong, and a man on his way to be married.

Robin Hood. Well spoken, young man! Let's be friends.

Allan-a-dale. That is what I want to be—a friend of Robin Hood and Little John.

Little John. Come back this way some day, and we will see which is the stronger.

Allan-a-dale. I will gladly come back, but now I must be going on to the city.

Robin Hood. I am glad you came this way. If at any time you want us to help you, come to this forest. We shall be here.

Allan-a-dale. Thank you, Robin Hood. If ever I want help, I will come.

Little John. Bring your wife with you when next you come this way.

Allan-a-dale. I will. (*He goes off on his way to the city.*)

Robin Hood. There goes a man that I like. I think he will be happy, because he is not afraid of people.

II. The Next Day. In the Forest

Robin Hood. Look there, Little John! Who is that coming?

Little John. It's the young man who was going to be married.

Robin Hood. But where is his beautiful coat?

Little John. And why does he look so sad?

Robin Hood. Let us ask him why he is coming back so soon.

Little John. Allan-a-dale, come this way. We want to speak to you.

Allan-a-dale. Robin Hood and Little John!

Robin Hood. Yes, Allan-a-dale. Now tell us why you are here. We thought you were to be married in the city to-day.

Allan-a-dale. And I thought so, too.

Little John. Then why are you here? Has the girl run away from you?

Allan-a-dale. No. Mary is at home. But her father won't let me marry her.

Little John. What did he say to you?

Allan-a-dale. He told me that I could not marry his daughter, because he wanted her to be married to a rich old man in the city.

Robin Hood. Did you see the girl?

Allan-a-dale. Yes. She doesn't want to marry the old man. Here, Little John, you may have my fine coat. I shall never want it now. And take this ring too.

Little John. I don't want your things, Allan-a-dale. Put your ring back again.

Allan-a-dale. But what can I do with the ring? I was going to marry Mary with it. For seven years I have worked to get enough money so that we could be married, and now her father won't let me have Mary for my wife.

Robin Hood. When is she to be married?

Allan-a-dale. To-day, at five, at her home in the city.

Robin Hood. Then we will go to see her married.

Allan-a-dale. I won't go.

Little John. Yes, you will, if Robin Hood says you are to go.

Robin Hood. Come, Allan-a-dale, come with us and we will help you. Little John, go and tell my men to take their bows and arrows and go as quickly as they can through the forest to the city.

Little John. I will go at once.

III. In the City

Robin Hood. Come along, Allan-a-dale. Walk quickly. It is almost five. Have we far to go?

Allan-a-dale. No. We are almost there. That is the house over there where Mary is waiting to be married.

Robin Hood. You are to go in through the back door and sit where no one can see you. Little John and I will call our men if we want them to help us.

Allan-a-dale. Thank you, Robin Hood. Look, there goes the old man now. He's just going in. I will go now to my place.

Robin Hood. Now, to find Little John and my men.

IV. Inside the House

Mary. Father, why did you send Allan-a-dale away?

Father. Because he hasn't enough money to buy you beautiful dresses.

Mary. But I don't want beautiful dresses. And I don't want to be married to that old man.

Father. Look, he's coming into the room. Don't let him hear you say such things.

Old Man. Here I am, and how is pretty Mary? We shall soon be married and you may have everything you want.

Mary. But I don't want anything you can give me.

Old man. Don't you want a fine house and new dresses?

Mary. No. I want a small house in the country with Allan-a-dale.

Father. Mary, I don't want you to speak to me of Allan-a-dale. Who are these men coming into the room? Who are you? Speak.

Robin Hood. My name is Robin Hood.

Old Man and Father. Robin Hood!

Robin Hood. And this is Little John.

Father. What do you want here?

Robin Hood. I want to ask Mary something.

Mary. What do you want to know?

Robin Hood. I want to know which man you love, Allan-a-dale or this man?

Mary. Allan-a-dale.

Robin Hood. And which of these men do you want to marry?

Mary. I want to marry Allan-a-dale, but my father has sent him away so that I shall never see him again.

Robin Hood. Don't cry, Mary. He is not far away. Little John, bring Allan-a-dale here.

Father. No, no! She shall not marry him.

Old Man. Mary is to marry me.

Robin Hood. No more talk, please, or I shall call my men and tell them to take you all into the forest.

Old Man. Don't do that! Don't do that!

Father. What shall we do? Here comes Little John back.

Robin Hood. And Allan-a-dale is with him.

Mary. Allan-a-dale! You have come back for me!

Allan-a-dale. Yes, Mary. These kind friends have come here to see that we are married to-day.

Robin Hood. And so you shall be. Old man, give me all your money and those gold rings.

Old Man. Take them all, Robin Hood, only do not kill me.

Robin Hood. Here, Mary, take this gold. The old man gives it to you.

Allan-a-dale. How can we thank you, Robin Hood, and you too, Little John?

Little John. Just come back to the forest some day so that we can find out which of us is the stronger.

Robin Hood. Don't thank me, Allan-a-dale and Mary; I am glad to help you. Any time you can come to the forest, we shall be very happy to see you. Now put on your fine new coat, Allan-a-dale.

Mary. We can never thank you enough. This morning I was unhappy because I thought Allan-a-dale was never to return, and now you have made me very, very happy.

DAMON AND PYTHIAS

(Phthias is a prisoner of King Dionysius. Damon, a friend of Pythias, has begged for the life of Pythias, but Dionysius has refused to change his mind. He has said again that Pythias must die)

I. In the Court of Dionysius

PYTHIAS: I do not fear death, King Dionysius, but before, I am taken to prison, I have a request to make.

DIONYSIUS: If it is in my power and not against my wishes, I will do what you ask. To those about to die the gods may be kind, and so may kings.

PYTHIAS: I desire to be allowed to visit my family once more before I die. For the sake of my loved ones. I ask this.

DIONYSIUS: But you live a long way from here. Do you suppose for one moment that I will allow you to leave my country just as I have taken you prisoner? No, young man. I cannot trust you. If I let you go. I should probably never set eyes on you again. Take him to the prison, guards.

PYTHIAS: I am willing to give you my word of honour to return and give myself into your power again.

DIONYSIUS: What is the value of a promise given by an enemy? As long as you are in prison. I know where you are.

DAMON: May I speak, O Dionysius? Will you allow my friend to go if I become your prisoner until he returns?

DIONYSIUS: How do you know that he will return, young man? I advise you to think carefully before you make such an offer.

DAMON: If Pythias gives you his word that he will return. I shall be quite safe, because Pythias is a man who never breaks his word.

DIONYSIUS: In case he failed to return, would you be willing to die instead of him? You must understand that Dionysius also is a man who keeps his word. If Pythias failed to return. I should most certainly see to it that you died in his place. You clearly understand this, don't you?

DAMON: I do! If Pythias has not returned in three weeks time then I will die in his place.

DIONYSIUS: I am surprised to find a man willing to go to prison for three weeks for a friend, and offering to die for him if necessary. Pythias, you may go home if you desire, but you understand the condition. Do you promise that you will return in three weeks time?

PYTHIAS: I promise, King Dionysius. Oh, Damon, how can I thank you for your kindness? You have my word as a gentleman. I shall be back within three weeks so that you may be set free.

II Three Weeks Later
(Damon is standing before Dionysius)

DIONYSIUS: Well, young man, where is your friend, Pythias?

DAMON: I do not know, but this I can say, if he is alive, he is coming here as fast as he can.

DIONYSIUS: So you still trust him.

DAMON: I do, just as much as ever.

DIONYSIUS: Even when you know that tomorrow you must die if he does not return?

DAMON: Even then. Something unexpected has happened to delay him.

DIONYSIUS: He probably cares more for his own life than for his friend's, young man. I'm sorry, but tomorrow you must die.

(A soldier enters and speaks to Dionysius)

SOLDIER: Sir, there is a man outside who wishes to see you at once.

DIONYSIUS: Very well; send him in.

(The door opens and Pythias enters)

DAMON: Phthias! My dear friend!

DIONYSIUS: Pythias! You are the last man I expected to see.

PYTHIAS: Sir, I am sorry. I have been so long returning. I simply wasn't able to arrive sooner.

DIONYSIUS: I thought I had seen the last of you, young man. I was just telling Damon that he must be prepared to die in your place tomorrow. What delayed you?

PYTHIAS: There have been great storms at sea which made it impossible for my ship to arrive before today. I fear that you may have suffered on my account, dear Damon. I really should not have allowed you to take my place.

DAMON: Pythias, I never believed for one moment that you would not return. king Dionysius can tell you that I trusted you fully. Have we not been friends since we were at school together?

PYTHIAS: But never before have I known how to value you, Damon.

DIONYSIUS: Such great friends are seldom seen in these days. It is a strange sight for a King to see people who can be trusted with life and death. Pythias, If you will give me your word as a gentleman not to fight or speak against my person or my kingdom, I am willing to give you your freedom.

PYTHIAS: I had not hoped for life, king Dionysius. I willingly give you my word to keep the peace.

DIONYSIUS: You are free, young men, both of you. It is a fine thing to see young men of your kind, one ready to die for his friend, the

other brave enough to return to what he thought was certain death.

PYTHIAS: I am truly thankful to you, king Dionysius, for your kindness.

DIONYSIUS: I would give all I have in the world to know that I had such a true friend as yours, Pythias.

THE SWORD OF DAMOCLES

(Dionysius, a powerful and at times cruel Greek king, was greatly hated by some of his people. He is talking with Damocles, one of his followers and friends).

I. In the Palace Garden

DAMOCLES: What a happy man you must be, Dionysius. You have everything that a man could want. It must be very pleasant to be a king.

DIONYSIUS: Ah, my friend, because I have riches and live in a palace you think I must be a happy man. Well, kings are not always happy, let me tell you.

DAMOCLES: Why not? you have no money worries, you are waited on by as many servants as you desire, you ride the finest horses, you eat

the best foods, and you wear clothes made of best silk that money can buy. What more could any one desire?

DIONYSIUS: You have never been a King, Damocles. How little you understand the life that a King must live. Would you like to change places with me for one day, my friend?

DAMOCLES: Certainly I would. Who would not be a King if he could be even for a day? What a wonderful time I should have! A King for a day! But of course I understand it's quite impossible for me to take your place.

DIONYSIUS: Not at all. You shall be king for a day. Tomorrow I shall be just one of the common people and Damocles shall be the king.

II. In the Palace

(Damocles is seen sitting in the king's palace at a long table, eating his dinner, with servants attending to his wants. Dionysius is seated on one side taking quite an interest in the way Damocles is ruling his court).

DAMOCLES: What wonderful food. I have never eaten anything so good before. And think that you have this every day.

DIONYSIUS: Yes, every day. And how tired of it I became.

DAMOCLES: And every day all these servants wait on you. You never had to do anything for yourself, did you, Dionysius?

DIONYSIUS: I had to think for myself, Damocles, that's about all. I have not as yet found followers who could do my thinking for me. And so you like to have people always ready to serve you, Damocles? But there would come a time when people would tire you; you would come to hate these people always around you or before you or behind you so that you might never be alone. Even at night in your sleep you would dream of the thousands of people from

whom you might never be free. Alone and yet not alone. At last their worries and troubles would become so much a part of you that you would come to understand that a king and his kingdom are one.

DAMOCLES: I don't agree with you, Dionysius. Your troubles are really in your mind. Why should you worry about what the common people are thinking? Aren't you guarded night and day by soldiers? Being perfectly safe, you should live as you please.

DIONYSIUS: I suppose you think you are quite safe at the present moment, my friend?

DAMOCLES: I have never felt safer in my life.

DIONYSIUS: Look above your head, Damocles, and see if you are quite as safe as you thought.

DAMOCLES: (Looks up) What. A sword over my head?

DIONYSIUS: Yes. A heavy sword, and it is only kept from falling by a single horse-hair. Now, do you feel safe?

DAMOCLES: Suppose the sword should cut through the hair? Or suppose the hair should break?

DIONYSIUS: In either case, Damocles, the sword would kill you. No, don't move. I desire you to stay where you are as long as you wish to be king.

DAMOCLES: But why is the sword there? Why does not some one take it away?

DIONYSIUS: I want you to know what it feels like to be in danger every moment of your life. Wherever I go, I have the sword of somebody's hate held over my head. A king can not please all his people. At any time I may lose my life. Now, Damocles, do you still wish to be king?

DAMOCLES: No, Dionysius, not even for a day. I see my mistake. Kings are neither so happy nor so safe as they seem.

DIONYSIUS: Then you don't wish to change places with me and live in this lonely palace?

DAMOCLES: No, indeed. This experience has been quite enough for me. In future I shall be

perfectly satisfied with my little home in the mountain.

DIONYSIUS: Ah, my friend, I thought you would say that.

ON THE TELEPHONE

SPEKE: Hello: Are you there? Are you there?
WATT: No. I am here.
SPEKE: What's your name?
WATT: Watt.
SPEKE: What is your name.
WATT: Watt.
SPEKE: Can't you hear? What is your name?
WATT: Watt's my name?
SPEKE: Yes, What's your name?
WATT: my name is Watt.
SPEKE: That's What I am asking you.
WATT: I'm called Watt.
SPEKE: I don't know. How am I to know?
WATT: Well, I am telling you. I am Mr. Tom Watt T-O-M W-A-TT.
SPEKE: Oh, I see, I 'm sorry. I did n't understand.
WATT: Who are you?
SPEKE: Speke.
WATT: I am speaking. What's your name?
SPEKE: No, it isn't. My name's Speke. I want to speak to Day.
WATT: Oh, you do, do you, well. You can speak to day. I can hear you.
SPEKE: I know you. You can hear me? But I want to speak to Day.
WATT: What time?
SPEKE: Now, I want to speak to Day. To Day: to Day:
WATT: It's today now. Speke, Speke, Speke.
SPEKE: But I want to speak to Mr. Henry Day now.
WATT: Oh, I am sorry. You can't speak to Day today. He doesn't want to speak to Speke today. He told me so.

LET THE BOY SPEAK

Characters

MR SMITH, a (Green Grocer)
MISS WHITE
MRS BALL, customers in the shop
MRS WOOD
JOHNNY BELL, a small boy

A green grocer's shop. Mr smith is serving behind the counter. One customer is going out. Three women are waiting in th shop.

MR SMITH: Yes? Who's next, please?

MISS WHITE: I think that you're next, Mrs Ball, You were here before me, weren't you?

MRS BALL: Oh, was I?

MR SMITH: What can I do for you, madam? Do you need any fruit?

MRS BALL: Let me see. Ah, yes! I want. . . *A small boy runs into the greengrocer's shop. He pushes his way between the women and stands in front of the counter.*

JOHNNY: Please, Mr Smith . . . !

MR SMITH: *(not letting him continue):* One moment, young fellow! I'm serving this lady. And these two ladies are waiting. *(He turns to Mrs Ball again.)* Yes, madam. What were you saying?

JOHNNY: But, sir!

MRS BALL: Be quiet! I want three pounds of potatoes, Mr Smith.

MR SMITH: Three pounds of potatoes. Certainly. I have some good ones here. *(He points to the potatoes near the counter.)* Fourpence a pound. Are these all right?

MRS BALL: Yes, I'll take those.

MRS WOOD: *(look at Johnny):* The children today! They push in!

MISS WHITE: They can't wait! They want to be first!

MRS WOOD: How old are you?

JOHNNY: Nine, madam.

MRS WOOD: Only nine! And you pushed in front of this lady.

JOHNNY: I had to. I wanted . . .

MISS WHITE: (not letting him finish): Young people must learn to wait. You can't push in front of people. You're not the only customer in the shop, are you?

JOHNNY: No, madam.

MRS BALL: Did your mother send you?

JOHNNY: No, I wanted . . . .

MRS WOOD: (*quickly*): Ah, you wanted something for yourself! You couldn't wait, could you? What's your name?

JOHNNY: Johnny Bell.

MISS WHITE: You live in Church Street, don't you? I've seen you there.

JOHNNY: Yes, Madam.

MISS WHITE: Yes, I know your mother. I'll speak to her about you.

JOHNNY: But I only wanted . . .

MR SMITH: That's enough, young man. We don't want to hear. (He turns to Mrs Ball). Here you are, Mrs Ball. Three pounds of potatoes. Is that all? That'll be a shilling, please. Thank you.

Mrs Ball gives Mr Smith a shilling. She takes her potatoes and leaves.

MR SMITH: Next, please.

JOHNNY: I'm sorry but . . . (No one listens to Johnny.)

MISS WHITE: I want some apples, please. Two pounds,.

MR SMITH: What about these? *(He points to some apples on the counter.)* They're only ninepence a pound.

MISS WHITE: No, they look rather green. Have you any sweet ones?

MR SMITH: Certainly, madam. I have some good ones but they're still in my car. A shilling a pound.

MISS WHITE: Can I see them?

MR SMITH: I'll go and get them. *Mr. Smith goes out of the shop. After a minute he runs in again.*

MR SMITH: (*shouting*): They're not there! There was a box of apples in my car and now it's gone. The car's empty.

JOHNNY: I saw two men near your car, Mr. Smith. They opened the door and took out a box of apples.

MR SMITH: My apples! I've lost a big box of apples. (*He turns to Johnny and shouts in an angry voice.*) Why didn't you tell me?

JOHNNY: I wanted to tell you, sir, but no one let me speak!

NO TIME TO WASTE

Dr. VINE, a busy doctor
Mr. Lestre, one of his friends

Dr. VINE is busy at a table with some papers. LESTRE runs into the room. He has black marks on his face and hands.

VINE: This is the wrong time of the day to come to see me.

LESTRE: I just wanted to ....

VINE: Everyone always "just wants" something or other. I'm going out. What have you done to your face and hands? Have you had a fight with someone? At your age? You mustn't do that kind of thing. How's your heart? I'll just listen to it. Take your coat off.

LESTRE: But you don't need to do that.

VINE: Oh, yes, I do. Are you trying to teach me my business? Take your coat off at once.

LESTRE: I won't.

VINE: Oh, yes, you will. Take your coat off when I tell you. I know my own business best, and I've no time to waste.

LESTRE: I won't take it off. I only want.

VINE: If you don't take off, I will. I am busy man. (*He pulls LESTRE'S coat off*). Now sit down there on that chair.

LESTRE: You don't understand. I just want ....

VINE: Sit down and don't talk. (He pulls LESTRE down on the chair). That's better. Now don't move.

LESTRE: But .....

VINE: And don't talk. How can I listen to your heart when you're talking? (Listens) Hm; Hm; I don't like this at all. Does your heart always go as fast as this? You must take a long rest, my dear LESTRE. No more work for you and no more parties for six months.

LESTRE: (Putting his coat on): I'm sorry to hear that. I came here to ask you to come to a party at my house next week. And when I reached your house. I found that it was on fire, I just wanted to tell you.

THE NEW ASSISTANT

Characters

MR HIGGINS, owner of the shop
TOM, the new assistant
FIRST CUSTOMER
SECOND CUSTOMER
YOUNG MAN
YOUNG WOMAN
RICH LADY

Scene I

A shop. It is full of old things: pictures, pots, and some furniture. It is Tom's first morning in the shop. Mr Higgins is explaining the business to him.

MR HIGGINS: It takes a long time to learn about these old things. I've sold them all my life, but I still make mistakes.

TOM: Well, I don't want to make mistakes.

MR HIGGINS: *(picking up a silver pot):* This silver pot, for example.

TOM: It looks quite nice.

MR HIGGINS: I paid ten pounds for it. But it's only worth about seven pounds. It isn't very good silver. I made a mistake when I bought it.

TOM: I see. What price will you get for it?

MR HIGGINS: Perhaps eight pounds. So I'll lose two pounds. but look at that picture over there, *(He points to a picture.)*

TOM: The big one, near the window?

MR HIGGINS: That's the one. Well, I paid only fifteen pounds for it, but I'll sell it for twenty-five.

TOM: A profit of ten pounds. That's quite good.

MR HIGGINS: Yes, it's not bad. But remember, some things in the shop are worth a hundred pounds.

TOM: But how can I know the price? I can't be sure.

MR HIGGINS: I'll tell you, of course. I don't want to lose money!

TOM: But you may not be here. What shall I do then?

MR HIGGINS: I've thought of that. I've marked the price in very small numbers. You can try to get a bigger price. The customer won't see the numbers.

TOM: I'm beginning to understand.

MR HIGGINS: For example, I've marked the price behind the picture. Twenty-five pounds. And I've marked it under this pot. Pick it up and have a look.

TOM: *(picking up the silver pot):*Yes, here's the price. Eight pounds. But I can try to sell it for nine.

MR HIGGINS: That's the right idea! You're learning quickly! Yes, ask for nine pounds and perhaps you'll get eight.
That's business.

TOM: But perhaps the customer will only offer six.

MR HIGGINS: That's not enough. But he may buy two or three things. Then you can sell it for six. Do you understand the idea?

TOM: Yes, I mustn't lose money.

MR HIGGINS: That's right. If you lose money, you're not the right assistant for me.

TOM: But you'll be in the shop today, won't you?

MR HIGGINS: I have to go out for a short time. For about an hour. But it's all right. Remember, I've marked the price on things. If you're not sure, don't sell

TOM: All right I'll take care.

MR HIGGINS: Look, there's a man outside the shop now. he's coming in. Listen to me and you'll learn something. *The man comes into the shop.*

MR HIGGINS: Good morning, sir.

FIRST CUSTOMER: Good morning. I wanted to look round your shop.

MR HIGGINS: Yes, of course, sir. Are you looking for something special? Are you interested in pictures, for example?

FIRST CUSTOMER: No, not pictures. But I'm interested in glass things.

MR HIGGINS: Glass? I have a few good pieces of glass. Allow me to show you, sir. *(He takes out some pieces of glass and puts them in front of the man.)* Do you like any of these? *The man picks up two or three pieces and looks at them.*

FIRST CUSTOMER: This vase is rather nice.

MR HIGGINS: Yes, it is,isn't it? It's quite an old piece. I heven't many pieces like that.

FIRST CUSTOMER: My wife likes glass things. I'm looking for a present for her.

MR HIGGINS: Well, she'll certainly like this.

FIRST CUSTOMER: How much is it?

MR HIGGINS: Three pounds, sir. Not much for a vase like this.

FIRST CUSTOMER: I know. But I didn't want to spend three pounds.

MR HIGGINS: All right. you can have it for two pounds a small profit, mustn't I?

FIRST CUSTOMER: That's a fair price. All right. I'll take it.

MR HIGGINS: You won't be sorry, sir. Your wife will like it. *Mr Higgins puts the vase in some paper. the customer pays Mr Higgins and takes the vase.*

MR HIGGINS: Thank you, sir. Perhaps we'll see you again.

FIRST CUSTOMER: Yes, I'll come in if I'm near your shop. Good morning.

MR HIGGINS: Good morning, sir.*The customer goes out. Mr Higgins and Tom are alone in the shop.*

MR HIGGINS: Well, do you understand the idea?

TOM: Yes, but you didn't make much profit. Only five shillings.

MR HIGGINS: Of course I didn't make quite a good profit.

TOM: But you paid two pounds for the vase.

MR HIGGINS: Oh, I said that. But in fact I paid thirty shillings. So I made a profit of one pound five. That's not bad, is it?

TOM: It's very good.

MR HIGGINS: And you must do the same, young man. Well, I'm going out now. I'll be back before twelve. Remember, if you're not sure, don't sell.

TOM: I won't forget, Mr Higgins. *Mr Higgins puts on his hat and coat and goes out.*

Scene 2

Tom is alone in the shop. He walks round and picks up certain things. He wants to learn the prices.

TOM: *(looking under a vase):* Hm. These numbers are not very clear. Let me see. how much does this cost? *(He looks behind a picture.)* Twelve pounds ten shillings. I hope that I

don't make any mistakes! *The door opens and a second customer comes in.*

TOM: Good morning, sir. Can I help you?

SECOND CUSTOMER: Mr Higgins isn't in, is he?

TOM: No, he had to go out. I'm his new assistant. Did you want to see Mr higgins?

SECOND CUSTOMER: *(quickly):* Oh no, that's all right. I'm interested in that picture. *(He points to the big picture near the window.)*

TOM: Ah, that one, sir! Yes, that's a very good picture. Mr Higgins was telling me about it.

SECOND CUSTOMER: Was he? What did he say?

TOM: He said that it was a good picture. It's worth a lot of money.

SECOND CUSTOMER: I see. How much does he want for it.

TOM: You can have it for twenty-seven pounds.

SECOND CUSTOMER: Twenty-seven pounds? For that picture?

TOM: Twenty-six, then. That's my last offer.

SECOND CUSTOMER: *(in an angry voice)*: Why, he robbed me!

TOM: I don't understand, sir. Who robbed you?

SECOND CUSTOMER: Mr Higgins, of course. I sold him that picture. He gave me fifteen pounds for it. And now he's selling it for twenty-six. I won't sell him a picture again. *The man goes out of the shop. He closes the door with a lot of noise.*

TOM: *(to himself)*: That won't please Mr Higgins. But how could I know? *A young man and woman come into the shop.*

TOM: Good morning. Can I help you? Are you looking for something special?

YOUNG MAN: Yes, we wanted to look at some rings.

TOM: With pleasure, sir. We have a few rings. I'll show them to you. *Tom puts some rings in front of them.*

YOUNG MAN: *(to the woman):* Have a look at these, dear. Do you like any of them?

YOUNG WOMAN: *(picking up two or three rings):* They're all rather heavy. Ah, here's a nice one.

YOUNG MAN: Yes, it's nice, is n't it? Put it on, dear. *The young woman puts the ring on her finger.*

YOUNG WOMAN: *(picking up a different ring):* Yes, I like this one. My sister's got a ring like this.

YOUNG MAN: And it's the right size. We'll take it if you like it.

YOUNG WOMAN: But what's the price?

YOUNG MAN: *(to Tom)* How much does it cost?

TOM: There's a small card on the ring. Let me see. *(The woman gives Tom the ring.)* Yes, twelve pounds.

YOUNG WOMAN: It's a lot of money. Have we got enough?

YOUNG MAN: Of course. If you like it , I'll buy it for you.

YOUNG WOMAN: *(to Tom)* Can we have it for eleven?

TOM: I'm sorry, madam. I can't change the price. I'm only the assistant.

YOUNG MAN: It's all right. We'll take it. *(He takes twelve pounds from his pocket and gives it to Tom.)*

TOM: Thank you, sir.

YOUNG WOMAN: *(to young man)*: Thank you, dear. It's a beautiful present. *(She puts the ring on her finger.)*

YOUNG MAN: I'm glad that you like it. *(To Tom)* Thank you. Good morning.

TOM: Thank you, sir. Good morning. Come again! *The young man and woman go out of the shop.*TOM: *(to himself)*: Well, that wasn't bad. I didn't make a profit, but I didn't lose any money. Perhaps I'll make a profit next time! After a time the next customer comes in. She is wearing very good clothes and is clearly rich.

TOM: Good morning, madam. Can I help?

RICH LADY: Good morning. I want to see some pictures. Have you got any good ones?

TOM: Yes, madam. Do you like that one? *He points to the big picture.)* Near the window.

RICH LADY: *(going to the picture):* Yes, it's rather nice. How much does it cost?

TOM: (*thinking quickly*): Well, the price is thirty pounds, but you can have it for twenty-eight.

RICH LADY: Twenty-eight. No, I'll give you twenty-seven for it.

TOM: All right, madam. Do you want to take it or shall I send it?

TOM: I'll put some paper round it. It'll take a few minutes. Please look round the shop.

The rich lady walks round the shop. She stops in front of a large blue vase. It is very ugly.

RICH LADY: Oh, I like this, It's very old, is't very old, isn't it?

TOM: (*quickly*): Yes, Mr Higgins said that it was old. He knows about these things. It's Chinese.

RICH LADY: It's rather ugly. But I like ugly things.

TOM: Different people have different tastes, madam.

RICH LADY: How much is it?

TOM: I'll have a look. *(He picks up the vase and looks under it. The numbers are not very clear, so he takes it to the window.)* Ah yes, one hundred and ten pounds. Quite a lot of money! of course, you don't often see Chinese vases like this.

RICH LADY: A hundred and ten pounds. Well, it may be worth it, I don't want to pay that price. I'll give you a hundred pounds for it.

TOM: I can't take off ten pounds, madam. I'm only the assistant here. I'm not the owner of the shop. But you can have it for a hundred and five pounds.

RICH LADY: No, a hundred. It may be worth only ninety. Who knows?

TOM: Mr Higgins put the prices on these things, madam. He understands their value. Perhaps you can call again and see Mr higgins. He may take a hundred.

RICH LADY: I am a very busy person. I don't often come to this part of town are you sure that you can't take a hundred?

TOM: I'm sorry, madam.

RICH LADY: Well, it doesn't matter. I've saved a hundred pounds. Will you bring the picture to my car?

TOM: Of course, madam. With pleasure.

The woman pays Tom for the picture and goes out of the shop.

Tom takes the picture to the car and comes back.

TOM: (*to himself*): Let me see. How have I done this morning? I sold the ring for the right price and I made two pounds on the picture. I didn't sell the vase, but perhaps the woman will come back. I hope that this will please Mr Higgins.

Scene 3

Later that morning.Mr Higgins has come back to the shop.

MR HIGGINS: Well, young man, how have you done? What have you sold this morning?

TOM: Well, first I had some trouble about that big picture.

MR HIGGINS: Ah, but you've sold it.

TOM: Yes, but not to that person.

MR HIGGINS: What happened?

TOM: A man came into the shop and asked the price of the picture. When I told him, he got very angry.

MR HIGGINS: But why? how much did you ask?

TOM: I asked for twenty-seven pounds.

MR HIGGINS: That's all right. The picture was worth twenty-five.

TOM: But he sold you the picture and you only paid him fifteen pounds. He said that you robbed him!

MR HIGGINS: Oh, the same man! Well, it doesn't matter. It wasn't your fault.

TOM: Then a young man and woman came in.

MR HIGGINS: Did they buy the picture?

TOM: No, they bought a ring. They paid twelve pounds for it. I got the right price for it.

MR HIGGINS: Good.

TOM: Then a rich lady came to the shop.

MR HIGGINS: And she bought the picture. How much did you get for it?

TOM: Twenty-seven pounds. I asked for twenty-eight, but she only wanted to pay twenty-seven. So I accepted it.

MR HIGGINS: Good! That's a profit of twelve pounds. You're learning quickly! Did she buy only the picture?

TOM: Yes, that was all. Oh, she wanted that blue vase.

MR HIGGINS: The ugly one? Why didn't you sell it to her? It doesn't cost much.

TOM: But the price is rather high. It's Chinese, isn't it?

MR HIGGINS: No, of course not. I can't remember the price, but it doesn't cost much. *(He goes to the vase and looks under it.)* you said that she was rich. One pound ten isn't much money.

TOM: One pound ten shillings? Are you sure? *(He looks at the price on the vase.)* Yes, you're quite right.

MR HIGGINS: Of course I'm right. Why, how much did you ask for it?

TOM: I asked for a hundred and ten pounds.

MR HIGGINS: *(laughing)*: A hundred and ten pounds! For that ugly old vase! Well, of course she didn't want to pay that.

TOM: No, but she offered me a hundred pounds.

MR HIGGINS: Is this a joke? *(He is not laughing now.)*

TOM: No, it isn't a joke, Mr Higgins. She offered me a hunddred pounds.

MR HIGGINS: And you didn't take it?

TOM: Well, no, sir. I thought that it was worth a hundred and ten pounds. I asked for one hundred and five, but she didn't want to pay that. I didn't want to lose money, sir.

MR HIGGINS: *(very angry)*: You didn't want to lose money! you've lost nearly a hundred pounds. I have sold old things for forty years, and

no one has offered me a hundred pounds for an old vase. And you said NO!

TOM: I'm very sorry, Mr Higgins.

MR HIGGINS: . . . . !

THE MONEY-CHANGER

PEOPLE IN THE PLAY

Mr. Hey, a bad man
Mr. Hung
Mr. Sing
Mr. Bey, a money-changer
Tan Gin, his son
A policeman

SCENE 1 A street in Hankow
(A city in China)

Two men on one side of a wall are speaking. A policeman, standing on the other side of the wall, hears them.

MR. HUNG: Why are you so sad, Mr. Hey?

MR. HEY: I have no money. I have this bad piece of gold. How can I get money for it?

MR. HUNG: I know how to get money with that piece of gold.

MR. HEY: How can you do that? No one will buy it.

MR. HUNG: You must take the piece of bad gold to Mr. Bey's money-shop. His boy, Tan Gin is there now. He will not know that it is a bad piece of gold. I will bring you a letter.

MR. HEY: Good, let us go quickly.

MR. HUNG: Wait! You must take this gold ring. When you are asking about the ring, I will come in.

SCENE 2 A money-shop in Water Street

Tan Gin is putting some money into a box. Mr. Hey comes into the shop. He has a gold ring in his hand.

MR. HEY: I want to sell this gold ring. Will you buy it?

TAN GIN: A gold ring? Yes, we will buy it.

MR. HEY: I do not want to sell it. My father gave it to me when I was small.

TAN GIN: Then why do you sell it?

MR. HEY: I have six children and they have nothing to eat.

TAN GIN: Ah! that is sad! Show me the ring.

MR. HEY: There it is. (*He shows the ring.*) How much money will you give me?

TAN GIN: (*he takes the ring*): Please wait! I will weigh it. Please wait. (*Mr. Hey sits down. Tan Gin goes to weigh the ring. Mr. Hung comes in.*)

MR. HUNG: Are you Mr. Hey?

MR. HEY: Yes, I am.

MR. HUNG: That's good. I went to your house but you were out. They said, "He is at the money-shop", so I came here.

MR. HEY: Yes, I am selling my gold ring. I have no money to buy food for my children. They have nothing to eat.

MR. HUNG: Do not sell your ring. I have brought you some money from your brother in Hong Kong.

MR. HEY: Ah, good! How much money?

MR. HUNG: A piece of gold. It weighs six ounces. When I saw your brother I said, "I am going to Hankow." He said, "Ah! to Hankow. You will see my brother. I am glad. Please give this piece of gold to my brother. I am told that he has no money."—Here is the gold.

MR. HEY: Thank you very much. Did he send a letter?

MR. HUNG: Yes, here is his letter. (*He gives the letter to Mr. Hey.*)

MR. HEY: Thank you very much. Here is money for you.

MR. HUNG: Thank you.

MR. HEY: (*speaking to Tan Gin*): Please give me my ring. I do not want to sell it now. (*Tan Gin gives the ring to Mr. Hey.*) I cannot read. Please read this letter for me.

TAN GIN: Yes, yes. (*He reads.*)

Hong Kong, March 1, 1910.

My Dear Brother,

I hear that you have no money. They say that you have no work. I want to help you. I send you a piece of gold. I have not very much money, so I cannot send you more than one piece. The piece of gold weighs six ounces.

My friend, Mr. Hung, is going to your city. He will take the piece of gold to you.

I shall come to Hankow next year. Then I shall see your six children.

Your brother,

John.

MR. HEY: Thank you! Now, will you please give me some money for this piece of gold.

TAN GIN: Yes, I will weigh it. (*He weighs it at one side of the room.*) Ha! his letter said six ounces, bu this is seven ounces. I shall give him the money for six ounces. And I shall get one ounce. Good! (*Tan Gin gets the money from the box and gives it to Mr. Hey.*) Yes, there are six ounces. Here is your money. (*They go over.*)

MR. HEY: Thank you very much. (*Mr. Bey comes into the shop. Tan Gin goes away. Mr. Sing comes into the money-shop.*)

MR. SING: It is a nice day, is it not?

MR. BEY: Yes. It is very nice. But there will soon be rain.

MR. SING: Ah, we want rain. The fields are hard and dusty.

MR. BEY: What can I do for you?

MR. SING: I came to ask a question. Did a man come here and get some money for a bit of gold?

MR. BEY: I do not know. I have just come in.

MR. SING: Who was here?

MR. BEY: My boy, Tan Gin.

MR. SING: Ask him.

MR. BEY: Tan Gin! Tan Gin!

TAN GIN: (*from a room inside*): Yes, father.

MR. BEY: Did a man get some money for a piece of gold when I was away?

TAN GIN: Yes. Why do you ask?

MR. SING: Tell him to bring it. I think it is bad.

MR. BEY: Go and bring it to me. (*Tan Gin goes to get it.*)

MR. SING: The man who brought the gold is a bad man. I know him.

MR. BEY: What? Do you know him?

MR. SING: Yes, he took some money from my friend, Chang. My friend told me about him. One day we saw him in the street and my friend said, "Look, do you see that man? He took my money. He is a bad man."

TAN GIN: (*comes back with the piece of gold*): Here is the gold. Why do you want it?

MR. BEY: This man thinks that it is bad; it is not gold.

TAN GIN: I think it is good.

MR. BEY: We will cut it and see. (*He cuts it.*) It is bad! It is bad! Oh! you bad boy! (*He goes over to hit Tan Gin and Tan Gin runs away.*)

MR. BEY (*to Mr. Sing*): Do you know where that man is now?

MR. SING: Yes, I saw him in a garden. The garden is down this street. He is sitting there with his friends. I can take you to him.

MR. BEY: Good! Let us go now.

MR. SING: Wait! Will you give me some money if I take you to him?

MR. BEY: Yes, yes, come quickly!

MR. SING: Give me the money.

MR. BEY (*gets some money from the box*): Here it is, here it is! (*He gives some money to Mr. Sing.*)

MR. SING: Tell your boy to come and bring that bit of gold.

MR. BEY: Tan Gin! Tell your mother to come to the shop. You come with us and bring that piece of gold.

SCENE 3 A garden

Many people are sitting at tables eating and drinking. Mr. Hey is there. He is sitting at a table with two friends. Mr. Sing, Mr. Bey and Tan Gin come in.

MR. SING: There! See that man there with two friends. That is the man.

MR. BEY (*he goes over and speaks to Mr. Hey*): Did you get some money for a piece fo gold?

MR. HEY: Yes, why do you ask?

MR. BEY: It is bad; it is not gold; you are a bad man. I shall get a policeman. (*He speaks to Tan Gin.*) Tan Gin, go and get a policeman. (*Tan Gin goes.*)

MR. HEY (*Mr. Hey goes quickly and stops Tan Gin.*) Wait! My brother in Hong Kong sent me that piece of gold. I did not know that it was bad. Read this. (*He gives the letter to Mr. Bey. Mr. Bey reads the letter.*)

MR. BEY: Ha! you did not know that the piece of gold was bad. But you must give me the money and take back the piece of gold. I do not want bad gold.

MR. HEY: If the gold is bad, I will give you the money. Let me see the piece of gold.

MR. BEY: Where is it, Tan Gin? Where is the piece of gold?

TAN GIN: Here it is, father.

MR. HEY: Is this the bit of gold which I gave you?

TAN GIN: Yes, it is.

MR. HEY: This is not gold. But is this the piece which I gave you ? I will weigh it and see.(*He calls a servant.*) Servant! I want to weigh this piece of gold. (*The servant comes to the table.*)

MR. HEY (*he weighs the piece of gold*): Ho! Ho! This piece of gold weighs seven ounces. My brother writes in this letter that it is six ounces. (*He takes the letter and gives*

it to Mr. Bey.) Tan Gin gave me money for six ounces. Now, you say that this bad gold is my gold; but it weighs seven ounces. Oh! you are a bad man. Get out of here. (*They run to the door of the garden. A policeman comes in.*)

POLICEMAN: Why are you running away?

MR. BEY: I must go to my shop.

POLICEMAN: Wait! Did that man sell you some gold?

MR. BEY: Yes, and it was bad.

MR. HEY: You must not say that. My piece of gold weighed six ounces. This piece weighs seven ounces. Please read this letter. (*He gives the letter to the policeman.*)

POLICEMAN: Yes, I know about this letter. I heard you speaking to your friend. I was on the other side of the wall. That is your friend over there. (*He points to Mr. Hung.*) Come Here! (*Mr. Hung comes over to the policeman.*) You two are bad men and you must come with me. (*He takes each man by the arm.*) Mr. Bey, you must tell your boy, Tan Gin, that he must be a good boy,—or I shall have to take him away too. (*The policeman takes Mr. Hey and Mr. Hung away.*)

BLACKWOOD HOUSE

1. MR. COOPER
2. DR. NORTON

ACT I

(An office in Lundy Road in Overwood. On the walls of the office there are several notices about houses and shops. The time ·s about ten o'clock in the morning).

Mr. Copper is writing at a table. Dr. Norton walks in).

NORTON: Good morning. Are you Mr. Cooper?

COOPER: (*standing up*); I am. What can I do for you? Please sit down. (*They both sit*).

NORTON: I'm Doctor Norton. I'm coming to live and work in Overwood, and I shall need a house.

COOPER: I understand. You're ready to buy a house, I suppose.

NORTON: Yes, if it doesn't cost too much.

COOPER: It's not a very easy matter just at present, Doctor Norton. A lot of people are coming to live here, and there aren't many houses. The prices are going up every week. People can't get houses, I have to live in two rooms myself.

NORTON: Well, can you tell me some prices?

COOPER: There's nice house, (*He points to a notice on the wall*). The owner wants five thousand, five hundred pounds for it.

NORTON: Oh, that's too much for me. Isn't there anything for less than that?

COOPER: How much are you ready to pay?

NORTON: Well, I thought about two thousand pounds or a little more.

COOPER: You won't find a house at that price here. Not the kind of house for a doctor to live in. Most of the other houses cost more than six thousand pounds.

NORTON: That's too much. But I must find somewhere to live in. (*He points to one of the notices*). What's that?

COOPER: That's Blackwood House. But you don't want that, of course.

NORTON: Why? What's the matter with it? Where is it?

COOPER: In the middle of the town.

NORTON: That will suit me very well. A doctor ought to live in the middle of the town. How much is it?

COOPER: A thousand pounds, doctor Norton.

NORTON: Is that all? That's not much, is it? Why is the price so low?

COOPER: It hasn't always been as low as that. Mr. Varley wanted four thousand at first. Then the price fell to three thousand. Last year it was two thousand. Now it's a thousand pounds. But no one wants that house.

NORTON: Why ?

COOPER: Well——er——the truth is——or——

NORTON: Go, on; go on. Don't you want to sell the house? Is it in a very bad state?

COOPER: Oh, no, it's in good order. But there are some strange stories about Blackwood House. The owner was a woman, Miss Varley.. She died in the House two years ago. She wasn't a happy woman, but she loved Blackwood House. And people say that she comes back in the night to visit her old home.

NORTON: What? Two years after her death?

COOPER: Yes, She always wore a white dress when she was alive and several people think that they've seen the "White Visitor", as they call her.

NORTON: Well, I don't believe that kind of things. No, no; certainly not. Can you take me now to see the house, please?

COOPER: I can do that if you wish. But you mustn't buy that house, Doctor Norton.

NORTON: Please take me to see it. Perhaps I shall not like it. Can we go now? At once?

COOPER (*sadly*): If you wish. (*They go out together*).

ACT II

(The same office an hour later. NORTON and COOPER walk in, and sit down).

NORTON: Well, I like that house. It's just big enough for me and it's in a very good place.

COOPER: Don't buy it. If you do, you'll be sorry. Now here I have another house...........

NORTON: How much is it?

COOPER: Six thousand pounds.

NORTON: Well, I don't want it. I can't spend all that on a house. I'll buy Blackwood House. Who's the owner?

COOPER: Mr. Varley. He lives in London. He's the woman's brother.

NORTON: Doesn't he want to sell it?

COOPER: Oh, yes; he wants to sell it. But of course no one wants to live there with all these stories about the White Visitor. That's the reason for the low price. But you ought to find somewhere else. Now there's a house in Pool Road..........

NORTON: I don't want it.

COOPER: Listen, Doctor Norton. Suppose that you buy Blackwood House. Then, in the middle of the night, the White Visitor comes into your bedroom. How will you like that? Every night too. Just when the hands of the big clock on the other side of the street point to twelve. Will you like it? Will you be happy there? Think how much sleep will you get in your new home? None.

NORTON: I don't believe all these stories.

COOPER: Well, don't come back to me later, and say that I didn't tell you. Suppose that you can't sleep there. What will you do?

NORTON: Sell it?

COOPER: My dear sir, think, everyone in the town will know that Doctor Norton has bought Blackwood House. Then everyone in the town will know that Doctor Norton wants to sell it after he has been there a week. What will people think? They'll want to know the reason. If you don't tell them the reason, they'll know that you've seen the White Visitor. No one will give you a pound for Blackwood House after that. Now this house in Pool Road.

NORTON: Will Mr. Varley let me sleep in Blackwood House for one night before I buy it?

COOPER: I don't know. But it's not the house for you.

NORTON: Please write and ask him. If he's ready to let me do that I'll spend next Tuesday night in the house. And I won't see any White Visitor. And I'll get a good house for a thousand pounds.

COOPER: Where will you sleep? On the floor? There aren't any beds in the house.

NORTON: I'm an old soldier. I have a small bed that I used in the war. I'll take it with me to the house on Tuesday.

COOPER: There isn't any light there. Do you want to spend a night in that house without a light? No, no, my dear sir.

NORTON: I have a small lamp. I'll take it with me. Now please write to Mr. Varley and ask him.

COOPER: Well, I'll write if you wish. But I don't like this. I don't like it at all.

ACT III

(A bedroom in Blackwood House. It is one minute to twelve on Tuesday night. NORTON is reading in bed by the light of small lamp which stands on a box near the bed. NORTON's suitcase some clothes are on the floor near one of the walls).

NORTON: (*looking at the watch*) Well, it's almost twelve o'clock. (*The sound of the big clock outside is heard*). It is twelve. Now the visitor from the other world will come, if she ever comes. (*He hears a sound just outside the bedroom door*) What's that? (*The door begins to open very slowly and quietly*). What's happening? Who are you? (*He sits up. Something dressed in white from head to feet comes quietly in and stands at the end of the room*). Who are you? What do you want? Why don't you speak?

VISITOR: Go.

NORTON: No, I won't. You go. I'm busy. I'm reading. Can't you see?

VISITOR: (*slowly, with a long time between the words*): This-is-my-home. You-must-leave-now.

NORTON: Go away. I want to finish this book.

VISITOR: (*as before*): Fear-is-coming-to-you.

NORTON: I'm not afraid of you. (*He throws his book at the visitor. The Visitor moves its head out of the way*). Ha: You're afraid. Do you have books in your other world? You're man or a woman. (*NORTON jumps out of bed and pulls the white cloth off the VISITOR's face*). Ha: Mr. COOPER,

I believe. Good evening, MR. COOPER. How are you?

COOPER: Why did you do that? You ought to be afraid.

NORTON: Please sit down, MR. COOPER. I'm very glad to see you. Very kind of you to come. (*They sit on the bed*).Er-its rather late for a visit, isn't it? But if you have some business, we can deal with that now. Why did you come?

COOPER: I didn't want you to buy the house.

NORTON: No, of course not. The price is only a thousand pounds. If I buy a house for six thousand pounds, you'll get more money, won't you?

COOPER: That wasn't the reason.

NORTON: Well, what was the reason?

COOPER: I wanted the house for myself.

NORTON: Well, why didn't you buy it?

COOPER: The price was falling. I have two hundred pounds, and the bank was ready to let me have another six hundred. That's eight hundred. But the price is a thousand. I wanted it to come down another two hundred pounds. Then I could buy it.

NORTON: I see those stories were very helpful, weren't they? Who started them? Perhaps you started them yourself, MR. COOPER. And you wanted me to tell everyone that the White Visitor came to see me. Well, I can tell everyone the name of the Visitor now. MR. COOPER's name, isn't it? Mr. White Visitor Cooper.

COOPER: Please don't tell anyone, Doctor Norton. I'll lose all my business.

NORTON: Why didn't you think of that before? Now good night, My. Visitor. I just want to finish my book, and then I'll have a good night's sleep. I'll come to your office tomorrow at ten o'clock and buy the house. Good night, Mr. Cooper, Good night.

THE PROFESSOR

CHARACTERS

1.	PROFESSOR HUNTER,	an old man
2.	MARY HUNTER,	his daughter
3.	MISS GREEN,	his secretary
4.	DR. FITT ROSE	the men from London
5.	INSPECTOR HADLEY SERGEANT BULL	

SCENE I

(Miss Hunter and Miss Green are in the Professor's room. It is a large, pleasant room, with a lot of books in it.

MARY: Father's very excited this morning, Miss Green. He didn't want his breakfast. He only had a cup of coffee.

MISS GREEN: Yes, of course he's excited. I'm rather excited, too. This is a very important day. He is ready to give his invention to the world. Of course he hasn't built the machine, but the papers are complete. I copied them myself.

MARY: But what is his invention? I know that it's a machine. But that's all. Father tried to explain it to me but I couldn't understand. Do you understand it?

MISS GREEN: No, not very well! Only the Professor really understands it. But I know that it's good. The government likes the idea. Your father wants to give his invention to the government. He wants to help people.

MARY: Yes, I'm sorry that father can't go to London himself. He wanted to go, of course, but he's not very strong. So the men from the government are coming here. They'll take the papers to London.

MISS GREEN: And then the professor will be famous! *(The telephone rings. Miss Green picks it up and answers).*

MISS GREEN: Hello? Yes, this is Professor Hunter's house. Yes, Miss Hunter is here. One moment, please. (*She gives the telephone to Mary Hunter*). It's for you, dear. I think that it's Dr. Smith.

MARY: Good morning. Miss Hunter speaking. Yes, Dr. Smith, I'm very well, thank you. Yes, Father's well, too. He's excited this morning but we'll look after him. What's that? Freda's in hospital? Yes, of course I'll come. I wanted to stay with Father, but it doesn't matter. Yes, I'll be there in an hour. Good-bye. (*Mary Hunter puts the telephone down*).

MISS GREEN: What's the matter with your friend? Is she very ill?

MARY: She's broken her leg and they've taken her to hospital. She's asked to see me, so I must go. Oh dear; I wanted to stay here this morning. I wanted to look after Father.

MISS GREEN: It's all right, Mary. I'll be with him. I am his secretary.

(The Professor comes into the room. He cannot see well because he is old).

PROFESSOR: I can't find my glasses. (*To Mary*). Have you seen them?

MISS GREEN: (*going to the Professor's desk*): Here they are, Professor. (*She gives the glasses to the Professor*).

PROFESSOR: Ah, thank you, Miss Green. (*He puts on his glasses*). I can't see without them. Now, what's the time? Hm, Where's my watch? (*He looks for his watch in his pocket*).

MARY: (*laughing*) You're wearing it, father. I bought you a new one. Don't you remember?

PROFESSOR: (*also laughing*) Yes, of course you did. I quite forgot. I forget a lot of things, don't I? But I can still do my work. That's the important thing.

MARY: Of course it is, father.

PROFESSOR: (*looking at his watch*) Why, it's almost ten. When are the men coming from London? (*To Miss Green*).

MISS GREEN: At eleven.

PROFESSOR: Oh, I thought that it was ten thirty. It doesn't matter. I can read through my papers again.

MARY: My friend Freda's broken her leg and they've taken her to hospital. She asked to see me. So I have to leave now. I'm sorry that I can't stay with you.

PROFESSOR: That's all right, Mary. Miss Green will look after me.

MARY: I must go, then. I'll be back at twelve. You can tell me about your morning.

PROFESSOR: Good bye, dear. Give my love to Freda.

MARY: (*Mary kisses her father and goes out*).

PROFESSOR: Now, let me see. Ah yes. Ah, yes, my papers. (*he goes to his desk and sits down*).

MISS GREEN: Do you need me now, professor?

PROFESSOR: Er, no. I want to be alone. I'll ring if I need you.
(*Miss Green goes out of the room*).

PROFESSOR: (*talking to himself*) Hm, these women! They think that I can't lookafter myself. I may lose my glasses. I may forget about my watch. But these things aren't important. (*He begins to read his papers*).

SCENE II

(Half an hour later. The professor is still reading his papers. Miss Green comes into the room).

MISS GREEN: (*very excited*): They're here, professor; They've arrived;

PROFESSOR: (*looking up*): Who, Miss Green? What are you talking about?

MISS GREEN: The men from the government, of course.

PROFESSOR: (*looking at his watch*): But it's only half past ten. You said that they were coming at eleven.

MISS GREEN: Well, they've come early. Shall I bring them in or must they wait?

PROFESSOR: No, no, bring them in of course. But give me five minutes. I want to finish this page. (*Miss Green goes to the door. Then she stops*).

MISS GREEN: Oh, they've shown me their cards, professor.

PROFESSOR: Good. I wanted to see their cards; it won't be necessary now. I don't want to give my invention to the wrong men.

(*Miss Green goes out. After five minutes she comes in again. The two men are with her*).

DR FITT: Good morning, professor. My name's Fitt. Dr Fitt. And this is Mr Rose. He's my assistant. He's ...... looking after me. We don't want to lose your papers.

PROFESSOR: Lose my paper? Oh, I see. No, of course not. Well, please sit down.

(*Miss Green puts two chairs near the professor's desk and the two men sit down*).

MISS GREEN: Shall I bring some coffee?

DR FITT: No coffee for us, thank you. We can't stay long. (*Mis Green goes out*).

PROFESSOR: So you've come for my papers. For my invention.

DR FITT: That's right, professor.

PROFESSOR: I wanted to go to London myself, but my daughter didn't let me go.

DR FITT: I'm sorry, professor. But we'll take care of the papers.

PROFESSOR: Now let me see. Where did I put them? (*Dr Fitt is rather surprised. He looks at Mr Rose*).

DR FITT: There are some papers on your desk, professor. Are they the ones?

PROFESSOR: Oh, these? No, they're not the papers for you. These are only some old papers. Ah, I remember now. I put the papers behind some books. (*He stands up*).

DR FITT: Behind your books? That's not a very good place for papers, is it?

PROFESSOR: Yes, it is. No one touches my books. (*He takes down some books. There are some papers behind them*). Yes, here they are. (*He gives the papers to Dr Fitt*). You know about my invention, don't you?

DR FITT: Why, of course. We've talked about it in the office.

PROFESSOR: I see.

DR FITT: (*looking at the papers*): Yes, the government thinks that your invention is very important. It's going to help the world. You'll be famous, professor.

PROFESSOR: I don't want to be famous. I only want to help people. So I'm giving my invention to the government. I don't want any money for it.

DR FITT: Well, take good care of the papers.
(*Dr Fitt puts the papers in his bag and stands up. Mr Rose stands up, too*)

DR FITT: Well, good-bye, professor. We'll write to you.

PROFESSOR: Good-bye. (*He stands up*).
(The two men go out. The professor sits down at his desk again and laughs).

PROFESSOR: Well that was fun! Now we must wait and see.

SCENE III

(It is about eleven O'clock. The professor is still looking at the papers on his desk. Miss Green runs into the room).

MISS GREEN: Oh professor! Those two men! Have they left?

PROFESSOR: (*looking up*): Yes, of course they've left, Miss Green. They have taken the papers and they've gone back to London.

MISS GREEN: Oh, that's terrible!

PROFESSOR: What's terrible? What are you talking about? Explain yourself.

MISS GREEN: (*beginning to cry*): They were the wrong men, professor!

PROFESSOR: I don't understand. You looked at their cards, didn't you?

MISS GREEN: I know. But they stole those cards.

PROFESSOR: How do you know?

MISS GREEN: The police telephoned. The right men were coming from London. These men stopped the car. They shut the men in an empty house and stole all their papers. And now they have stolen your invention. What are we going to do?

(*At that moment the doorbell rings*).

PROFESSOR: Go and open the door, Miss Green. It may be the police. (*Miss Green goes out of the room. She comes back with two policemen*)

INSPECTOR: I'm Inspector Hadley, sir. And this is Sergeant Bull.

PROFESSOR: Please take a seat.

(*The Inspector and the Sergeant sit down. The Inspector puts his hat on the professor's desk*).

INSPECTOR: So those men have taken your papers and already left. Your secretary has told us. But describe the men, professor, and we'll try to catch them.

PROFESSOR: It isn't necessary, inspector.

INSPECTOR: Not necessary? I don't understand, sir. These men have stolen your invention.

PROFESSOR: Oh, the papers aren't very important.

MISS GREEN: What are you saying, professor? You've worked hard. You wanted to give your invention to the country. Now these men will sell it and make money.

PROFESSOR: Yes, I worked hard, That's true. But those two men won't sell my invention.

INSPECTOR: Why not?

PROFESSOR: Because I didn't give it to them!

MISS GREEN: Oh!

PROFESSOR: I'll explain. When I saw the men, I didn't like them. You looked at their cards, Miss

	Green, but I had to be certain. I couldn't give my invention to the wrong men, could I?
INSPECTOR:	So what did you do?
PROFESSOR:	Well Dr Fitt said that he knew about my invention. He said that they talked about it. But that wasn't possible. Only very important people knew about my invention.
PROFESSOR:	I gave Dr Fitt some old papers. He read them and he accepted them. So he didn't know about my invention. I knew that he wasn't the right man.
INSPECTOR:	So you've still got the papers?
PROFESSOR:	Yes, they're on my desk. They were there all the time.
INSPECTOR:	But we must try to catch those men, professor. Can you describe them to us?
PROFESSOR:	Let me see. (*He thinks*). Dr Fitt was short and fat. And he had no hair.
MISS GREEN:	No, professor, That was Mr Rose. Dr Fitt was tall and thin.
PROFESSOR:	Are you sure? Well, perhaps you right. I can't remember things like that.
INSPECTOR:	(*You've forgotten your hat, inspector! He gives the hat to the inspector*). Oh, Miss Green. I'll go to London after all. I'll take the papers there myself-Telephone and say that I'll come on Monday.
MISS GREEN:	Very well, professor.
	(Miss Green and the two policemen go out. The professor sits down at his desk again).
PROFESSOR:	(*to himself*): Now for some work! Hm, where did I put my glasses?

THE END

GUIDANCE FOLIO I

1.	Guidance Card	No.	1.	(General)
2.	"	"	2.	(Class Room)
3.	"	"	3.	(Auditorium)
4.	"	"	4.	(Play Ground)
5.	"	"	5.	(Mosque)
6.	"	"	6.	(Mess)
7.	"	"	7.	(Fridays/Holidays)
8.	"	"	8.	(Outings/Expeditions)
9.	"	"	9.	(Travelling)
10.	"	"	10.	(Cafeteria)
11.	"	"	11.	(General Reading)
12.	"	"	12.	(Adventure in Knowledge)
13.	"	"	13.	(Sports and Games)
14.	"	"	14.	(Health and Hygiene)
15.	"	"	15.	(Achievements and Failures)
16.	Self-assessment	Questionnaire		No. 1
17.	"	"		No. 2
18.	"	"		No. 3
19.	Leadership Orientation			
20.	Syllabus for Leadership Courses for Juniors			

GUIDANCE CARD No. 1
(GENERAL ORIENTATION)

1. You are a Muslim and Pakistani first and foremost. Let all around you make out from what you say and do, and from how you behave here and there, that you are a worthy son/daughter of Pakistan. Let your peers, parents, and teachers be proud of your conduct and character.

2. There is nothing as good, as great, as useful as knowledge. So go all out to seek knowledge. But you can not do so in one go, nor by fits and starts. It's a long process of gradual growth. So acquire knowledge diligently, steadily and perseveringly.

3. Always pray to God to extend the frontiers of your knowledge.*

4. Each child is born with immense potential for development. Discover your talents. Develop your potential.**

5. Teaching is one thing and learning another. The teacher can help you how to learn but he cannot do the learning for you. Learning can be done only by you, by your own mind.

6. Learning is of two types: reproductive learning and creative learning. Go in for creative learning. Mere reproductive learning is of very little use. So learn actively, creatively. Think, think and think. Use your brains.

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* O, Lord increase me in knowledge رب زدنی علما

** And a soul and Him who perfected it ونفس وما سواها
And inspired it with conscience فالھما فجورھا و تقوٰھا
of what is wrong for it and what is
right for it. He is indeed successful who قد افلح من زکھا
causes it to grow

Al Quran Part 30/91/7,8 and 9

7. Research approach is called for. Delve deep by asking searching questions, by challenging ideas and by experimenting. Go straight to the sources of knowledge.

8. Knowledge is different from information. Gradually move form information to knowledge. This will involve thinking.

9. Thinking is of two kinds: convergent thinking and divergent thinking. True knowledge comes from divergent thinking. علم میں اور معلومات میں فرق ہے

10. Courage is of three types: physical courage, intellectual courage and moral courage. Of these, moral courage matters the most. It's the hard core of character. Be especially proud of your moral courage.

11. Telling the truth is the acid test of moral courage.

12. Let fair-play be your watch word. Be fair in all your dealings. This is your moral, religious and legal obligation. But being just fair and just, is not enough. Move one step forward. Be kind, considerate and helpful. This attitude will go a long way to make your own social life pleasant and tension free, therefore, more productive and more satisfying.

13. Rise above petty things. It's the brave boy/girl, the confident boy/girl, who forgives and forgets. (Without frogiveness life is governed by an endless cycle of resentment and retaliation).

14. One's needs are different from one's wants. Know the difference between the two.

15. There is nothing as harmful and as damaging for personal growth and happiness as self-devaluation.

16. Bullying and bragging are sure symptoms of psychological weakness.

17. Jealousy is always counter productive in most cases. It can be traced back to the inferiority complex.

18. Remember the Chinese proverb: 'Patience wins at long last'.

19. Successes and failures are all part of life. One success or success in one field does not mean that you

will go winning all the time and in all areas of human endeavour. Similarly one odd failure or a failure in one field, does not mean either that you would go on failing all the time or in all the fields. Life is a whole; luck is a whole. Life is a marathon race. You have to run a hundred and one rounds; losing an odd round does not matter much. In life there are number less chances and equally numberless opportunities and challenges in innumerable fields. So go on trying, with faith in God faith in your self and in your mission.

20. Hard times do come in one form or the other. Hold on when they do. But God is gracious. The dark pall definitely falls out. When it does, thank God but do not relax. Still toil. In relentless toiling lies your ultimate success.*

21. Let, 'I can, I will' be your motto.

22. Discipline provides you the necessary physical and mental foundation to concentrate on your studies. It enables you to make fuller use of your time, energy, and mental faculties. Hence the more disciplined the student, the better the chances of his doing better at the academics. Therefore, it is said that discipline is the hard core of success.

23. Develop the sense of priorities. You should know what are your wants and what are your needs when it comes to expending your time, energy and money.

24. Here in the school the guiding principle is 'Trust'. Each one is trusted. You should follow this Trust System. Learn to mind your own steps and behave responsibly and justify the confidence reposed in you. Remember what Churchill once said:-

"The price of greatness is responsibility."

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* But Lo! with hardship goeth ease فإن مع العسر يسرا
Lo! with hardship goeth ease إن مع العسر يسرا
So when you are relieved
still toil. فإذا فرغت فانصب Al-Quran 30/95/5,6 and 7

25. Fellow feeling is by itself something good. So is group loyalty. But all types of relationships have a limit. That limit is justice, that which is right, not wrong. You should not go beyond that point. So do not co-operate with others in what is unjust.unfair, bad, wrong. *

26. Injustice, in any form, cuts across the very roots of social living.

27. Give due respect to all your seniors. It's a part of your training.

28. Take care of your manners-always and everywhere. For manners show how well you have been brought-up. It's a matter of honour and prestige--your own and that of your parents and teachers.

29. Be properly and smartly dressed-up for all occasions and you must be punctual without fail. Punctuality shows how responsible and disciplined you are.

30. 'Neither a lender nor a borrower be', is a sound rule. You should avoid borrowing things if doing so is not absolutely urgent. In that case, return the borrowed article in good condition, with thanks, of course.

And co-operate with one another in righteousness and piety	وتعانو علی البرّ و تقویٰ
Help not one another in sin and transgression	ولا تعاونو علی الاثم والعدوان

Al-Quran 6/5/2

31. Remember your first and most valuable asset is your health. Care for it. Look after it carefully now, when you are young and naturally energetic so that in years to come you fight the battle of life successfully and when the time comes to grow old, you grow old gracefully. Take to a life style which keeps you healthy and, therefore, happy and consequent upon that a success too.

32. Programme your week-ends and holidays in advance. Allocate time to both work and play. Rest and recreation is as necessary as serious study. Enjoy and relax when it is due.

33. Learn the art of leadership through the leadership appointments available in the school.

34. Take keen interest in the Co-curricular activities-speeches, dramas, art, music, science clubs etc. Do join at least one hobby club. These activities will go a long way to extend your personality and bring out your talents in addition to the pleasure involved.

35. Quaid-e-Azam once said: "wasting one's own things is sheer foolishness but wasting things that belong to the country is nothing less than a crime." Take good care of school property. Ultimately it belongs to Pakistan.

36. Mere knowing the National Anthem by heart is not enough. Try to understand each word of it and the underlying theme and its back-ground.

37. Let us all be proud of our dear Pakistan:-

Land of our faith our hope, our pride
For whose dear sake our fathers died;
Beloved Pakistan! we pledge to thee,
Head, heart and hand through the years to be.

GUIDANCE CARD NO. 2
(CLASS ROOM)

1. Go to the class with all the necessary text books,exercise books and writing material.
2. Be ready for the teacher when he/ she comes in.
3. Take your place in the classroom immediately the bell rings and don't leave it during the lesson unless absolutely urgent and that too not without the teacher's permission.
4. During the lesson, listen attentively to the teacher's explanation and your class fellows' answers. Do not chatter nor indulge in anything unrelated to the lesson.
5. Stand up as a mark of respect to the teacher when the teacher enters or leaves the classroom.
6. When answering a question, stand up straight and do not sit until given permission to do so.
7. If you wish to ask or answer a question put up your hand properly.
8. Carefully note down home work etc. in a special exercise book. Do all homework on your own.
9. Come prepared for the new lesson and revise it even if not asked to do so.
10. Look after the classroom properly. Do not misuse anything even a piece of chalk.
11. Never scribble on the black-board.
12. Adopt the right posture while reading, writing or listening.
13. While the teacher is teaching, give him/her your full attention. Do not read or write anything unless required to do so.
14. Even if the teacher is sometime late in coming for any reason do not hang about. Settle down as soon as the period starts, and do some useful work.
15. Keep your text books and exercise books neat and tidy and well covered up, and change all dust-covers at least once a month. Do not disfigure the

books byscrawling or drawing pictures in them. If you are fond of doing so, do so in your sketch exercise book.

16. Even if the bell has gone, do not change your posture or get relaxed if the teacher is still teaching.
17. Greet the teacher when he/she enters and say 'Thank You, Sir, Miss/ Madam' when he/she leaves. Let the class captain say so on behalf of the class.
18. Do all corrections neatly and carefully, and try to get a clear understanding of each mistake you make.
19. Form the habit of consulting dictionaries and reference books, both in English and Urdu. Build up a large active vocabulary.
20. Make full use of the school library. A book a week is ideal. A book a month is a must.
21. Prepare each lesson on your own before it is actually taught by the teacher, then go back to it after it has been done.
22. Do make a scrap book of cuttings from newspapers, and magazines and the gleanings from books. This will be your own book of knowledge.
23. Writing a diary is both interesting and useful.
24. Keep an Autograph Book.

GUIDANCE CARD NO. 3
(AUDITORIUM)

1. Sitting in auditorium has its own etiquette. It's not the ante-room
2. Sit in the right posture.
3. Do not indulge in talking.
4. Dozing while a function in on, is very rude.
5. Learning to listen is also to be learnt as it's a part of education. So listen to the speakers attentively.
6. Do not discourage the speakers by laughing or unnecessary clapping/shouting.

GUIDANCE CARD NO. 4
(PLAYGROUND)

1. Make sure that you are in proper sports kit.
2. Smart turn-out matters as much here as anywhere else.
3. Follow the rules of the game. 'Fairplay' is the watch-word.
4. Decision of the referee is never questioned.
5. Sports and games are primarily an exercise in developing character qualities like fair-play, preservance, sportsmanship, discipline etc, apart from being a means of physical training.
6. Winning and losing is not the main thing. Keep that in view when you enter a playground/sports field. If you win, win like a gentleman and if lose, lose like a MAN.
7. Referee's decision is always respected and without demur. That's part of sportsmanship.

GUIDANCE CARD NO. 5
(MOSQUE)

1. Mosque is the House of Allah. it is your religious duty to respect its sanctity.
2. Be quiet and sober. No talking at all.
3. When listening to the sermon, sit respectfully.

GUIDANCE CARD NO. 6
MESS MANNERS

1. Manners, especially the Mess manners show the man. So particularly mind how you behave in the Mess.
2. Say meal prayers gracefully without hurrying through it.
3. Do not eat greedily.
4. Take your turn while helping yourself.
5. And when you do so, see to it that you do not take more than your due share or requirement.
6. Do not make your first helping conspicuous by making a 'mound' on the plate.
7. If need be, have a second halping but let the first helping be a modest one.
8. Talking across the table is not in good taste.
9. Don't put your elbows on the table.
10. If you need something, i e. salt or glass, say: "Could you please pass that on to me" And say: "Thank you" after somebody has obliged you.
11. Don't play with cutlery or make noise by handling it.

GUIDANCE CARD NO. 7
FRIDAYS/HOLIDAYS

1. Programme you leisure carefully.
2. Do relax by all means but also find time for personal obligations like letter writing etc.
3. Doing an extra-prep on your own to make up some deficiency may find a place in your programme.
4. A visit to the Library or reading a book in the House can also be an item on your list of activities.
5. If you are expecting a guest, pay special attention to your turn-out
6. If your guest insists on giving you some cash, deposit it with your House Master and share your edibles with your dorm.
7. Pay special regard and rèspect to the guests/visitors of other cadets.

GUIDANCE CARD NO. 8
OUTINGS-EXPEDITIONS

1. Apart from being means of recreation and building-up stamina, all outings and expeditions involve adventure in some form or the other. So go in for that.
2. Plan your outings/expeditions as to what you are going to watch and observe. For example, while on hiking to a far off place, watch the place and people both.
3. In outward-bound activities, you have to face trying and boring situations. It is part of the game, enjoy it.
4. But do not expose yourself to avoidable danger. There is no fun or wisdom in being foolhardy.

5. These activities develop certain leadership qualities like courage, initiative, cooperation, patience and fortitude.
6. When you are out in the open, mostly on you own, that is the time to mind your manners and discipline.
7. If possible, while on an expedition write a diary of daily events.

GUIDANCE CARD NO. 9
TRAVELLING

1. Do not keep all your cash in one pocket.
2. Note the number of your ticket, if possible, and keep it safely.
3. If you hire a taxi, do take down its number.
4. If you have to see off a relative, note down the number of the bus or taxi.
5. Do not accept any offer of drinks, foods etc, from strangers, how ever friendly they may pose to be.
6. Do not give out your personal particulars or those of your family to fellow-travellers.
7. If you have to eat and drink on your way, be particular not only about its quality but also about how you consume it.
8. If you are wearing School/College uniform, be all the more cautious about your behaviour; for , then, you are the ambassador at large of the School/College.
9. As far as possible send advance information where you are going especially if you are reaching there at night.

GUIDANCE CARD NO 10
IN THE CAFETERIA/TUCK SHOP

1. Carefully choose what you are going to buy to eat or drink. Keep its food value in mind too.

2. Normally don't accept offers of tea/cold drinks from others, refuse politely saying "No, thank you, I don't feel like having, or I have myself placed an order'

3. If the parents of a friend ask you to join them at the table, politely decline it, unless there is a special reason to do otherwise.

4. While in the cafeteria/canteen, mind your behaviour too.

5. Avoid buying things on credit.

GUIDANCE CARD NO 11
(GENERAL READING)

If you want to be a great success in life, do your utmost to develop your mind. And one sure means of developing the mind is to read widely. Go through as many good books on different subjects as possible, and do so intelligently. Keep a record of books that you have read. Note down things worth remembering from them and write a brief note on each of them as shown at the end of this introduction. Make a habit of reading books on diverse subjects, Here is a list of books on G.K. which you can make a start with:-

a. Every Child's Answer Book.
b. Do You Know (Ist Book).
c. Do You Know (Second Book).
d. Why? What, Where?
e. Where in the World.
f. The Living World of Nature (in colour).
g. Famous Lives.
h. 100 Great Muslims.

You must go through some of these books. Read a Short History of Pakistan, many times, start compiling your own 'Book of Knowledge' from the books you read. This will also serve as your Scrap Book. If you read a novel or a story book, write a brief appreciation along the following points:-

a. The title of the book.
b. The name of the author.
c. Classification of the book - fiction, history, literature, general .
d. If it is a story book, answer the following questions:-

(1) Who are the main persons in the story?
(2) How did the story begin?
(3) How did it end?
(4) What was the most exciting event in the story
(5) Did you enjoy the story?
(6) Was it a detective story? Was it a sad story? Was it a funny story? Who was the most clever or lovable character like in it?
(7) Which character you would like to be yourself

It will be great fun if you sometime attempt writing a story yourself.

Guidance Card No 12
(Adventure In Knowledge)

Learning to learn is your main task in this school/college. The teacher can teach you but he cannot do the learning for you. Teaching is different from learning. And what matters is learning not teaching. In fact, good teaching is only an aid to learning and the teacher is no more than a guide to you. Learning is an active process and only your own mind can do it. So depend on your own efforts.

Technique of Learning

If you want to learn about a new topic or a subject, if you have a problem to solve, or if you wish to write an article or an essay, seek your teachers' guidance as to where you can find the relevant material. Go straight to these sources of information. Exert your mind. Glean required information from various reference books. Distinguish the important from the unimportant. Do not go outside of your field of study and therefore separate the relevant from the irrelevant matters. Argue logically. Arrange your thoughts and then express yourself in a simple and clear style. Like a honey bee you will have to collect knowledge bit by bit by your own active effort. Do not depend on copying or mugging up. If you fall back upon cheap notes, keys, guides and (solved) test papers, your mind will never grow. You will never be able to think for your self which is one of the principal arms of the education. Only education of higher quality can change your life, and that of the country. Being literate is not enough.

So learn to learn. We want to give you initial training in the technique of learning. We have devised a plan of work for you. Here it is, we hold special functions in the School on the following occasions:-

a. Eid Milad-un-Nabi.
b. Iqbal Day.
c. Defence day.
d. Pakistan Day.
e. Quaid's Death Anniversary.
f. Sir Syed Day.

You are required to choose any one of these subjects or any other of your own choice approved by your House-master and then start working on it. Collect information, facts, figures direct from source books encyclopaedias, magazines/newspapers etc. and prepare-your own Research Paper.

Example of how you can do it

Suppose 5 boys choose Iqbal as their subject. Two of them select Iqbal's life as the centre of their attention. They draw out two or three books on Iqbal and collect interesting facts and important dates in the life of Iqbal and put their collections in the form of questions and answers.

Then next two boys get hold of Iqbal's two books 'Bangedira' and Bale Jebreel' and they prepare a set of 75 couplets for a game of verses. The fifth boy can produce his own small selection of Iqbal's poems. A sixth or seventh can write little plays on Iqbal's poems. Another boy can write in his own way when and why Iqbal put forward the idea of a separate homeland for the Muslims of the subcontinent

The boy who can write well can also discuss the two nation theory and its back-ground. This material can be taken from the book 'Iqbal and Pakistan'.

As part of your training, you will have to do it, but if you are aspiring to be a Scholar, you must attempt it at your earliest.

GUIDANCE CARD NO 13
SPORTS AND GAMES

You are expected to take interest in all sports and games. But do specialise in one or two. Remember in sports and games the real thing is not winning or losing but sportsmanship. Always play hard and honestly' observe the rules of the game. Fair play is all. If you lose,lose cheerfully, and if you win, win generously.

Also assess your performance in games and sports.

GUIDANCE CARD NO 14

HEALTH AND HYGIENE

Points to remember:-

1. Early morning exercise all the week round including non-P-T- days, will keep you physically fit and mentally alert.
2. After lunch rest is equally necessary.
3. Have a thorough wash everyday in summer and at least twice a week in winter.
4. Properly brush/clean your teeth in the morning and after every meal, especially after dinner.
5. Keep your finger-nails and toe nails neatly trimmed.
6. Change your under - clothings at least twice a week.
7. Do not lend or borrow the articles of personal toilet like towels, brush, comb, handkerchief, etc.
8. Avoid foods and drinks not prepared under hygienic conditions. Do not eat from road-side stalls.

RECORD OF HEALTH

Each time you report sick, note down the date and the nature of your problem. Also keep a check on your weight and especially look after your eyes. Keep a record of the dates when your vaccinations and inoculations fall due. If you suffer from any type of allergy, make a special note of it and let others concerned should also know it. It's better to know what your blood group is.

GUIDANCE CARD NO 15

ACHIEVEMENTS AND FAILURES

It will help you if you keep a record of your achievements and failures in curricular and co-curricular activities. Also note down the rewards you obtain and the punishments that are meted out to you.

Achievements Academics Games and Sports Cultural Activities Failures Rewards Punishments

SELF ASSESSMENT

QUESTIONNAIRE NO. 1

Tick the correct answer or write your own answer as you may desire.

1. What about your handwriting in English? Excellent/Good/Bad/Fair
2. What about your handwriting in Urdu? Excellent/Good/Bad/Fair
3. Can you draw in pencil? Yes/No
4. Do you keep your rough writing book neat? Yes/No
5. Do you read the Urdu/English newspapers regularly? Yes/No
6. Do you take cuttings/notes from it? Yes/No
7. Do you keep a scrap-book? Yes/No
8. Do you sometime buy your own newspapers magazines? Yes/No
9. Have you a small collection of your own books? Yes/No
10. How many books do you read in a month?
11. How many verses of Iqbal do you remember by heart?
12. Do you recite 'Kalima' before going to bed? Yes/No
13. Do you know the National Anthem by heartYes/No
14. Have you learnt to read the Holy Quran and can you recite it? Yes/No
15. Do you consult a dictionary while reading books? Yes/No
16. How is your English spelling? Good/weak
17. Do you take part in school plays?
    How is your performance? Good/Bad/Not
18. How are you at speech-making? Good/Bad/Shy
19. Can you sing? Yes/No
20. Are you hard working by habit? Yes/No
21. Do you work hard under pressure? Yes/No
22. Are you a careful boy? Yes/No
23. Are you a careless boy? Yes/No
24. Do you always keep neat and tidy? Yes/No

25. Do you always keep your shoes shining? Yes/No
26. Do you wash hands with soap before and after your meals? Yes/No
27. Do you say morning prayers every day? Yes/No
28. Do you morning exercise every day and in every weather? Yes/No
29. Are you regular in your exercise? Yes/No
30. Do you do your home work regularly? Yes/No
31. Do you walk smartly and briskly on the road? Yes/No
32. Can you keep quiet in the auditorium on your own? Yes/No
33. Are you given to restlessness in the class? Yes/No
34. Are you always attentive in the class? Yes/No
35. Do you always politely and respectfully say 'Thank you, sir' when the teacher is leaving the class? Yes/No
36. Do you say'Assalam-u-Alaikum' to every one soon after getting up in the morning? Yes/No
37. Do you take the blessings of your Parents before coming to school? Yes/No
38. Do you habitually speak the truth?
39. Do you enjoy teasing others? Yes/No
40. Are you teased by others? Yes/No
41. Do you take bath daily in summer? Yes/No
42. Do you take bath at least once a week in winter? Yes/No
43. Do you keep your white canvas shoes clean? Yes/No
44. Do your socks stink? Yes/No
45. Are your nails long and black at the moment? Yes/No
46. How do you keep your school books, Clean/dirty/torn
47. Do you disfigure books by writing your name, roll number or drawing figures here and there? Yes/always/No/Sometimes
48. Do you always keep your books and exercise books properly wrapped up? Yes/No
49. Are you punctual in your work? Yes/No
50. Do you rush into the classroom as soon as the bell rings? Yes/No

51. Do you ever hang around until the teacher arrives in the classroom? Yes/No

52. On hearing the bell at the end of a period, do you ever immediately put your book, etc, into the desk with a

    a. Bang Yes/No

    b. Change into a careless posture Yes/No

    c. Keep still and patiently wait till the teacher has stopped teaching and walks out of the class? Yes/No

    (Please note, it is highly objectionable and rude to get unsettled and inattentive while the teacher is still teaching even if the bell has gone).

53. Do you throw off wrappers on the ground/lawns? Yes/No

54. Do you know that pockets are not meant for thrusting hands into them? Yes/No

55. Do you know that a hanky should always be white and must at least be changed twice a week? Yes/No

56. Do you know that dark-coloured socks go with dark coloured leather shoes and white with white canvas shoes? Yes/No

    (Whatever the colour, socks and stockings must never stink).

57. Do you know that wearing trousers and blazer without tie is not desirable? Yes/No

58. Do you know that a hanky must be used while sneezing, blowing your nose or coughing? Yes/No

59. Do you understand what is meant by a correct posture? Yes/No

60. Do you know what is the correct posture for: standing sleeping, sitting, writing and walking, while reading distance between the book and the eyes should be about 18" and sufficient light should be coming from behind the left shoulder). Yes/No

61. Do you always breathe through nose and keep face uncovered even in winter while sleeping in a well-ventilated room? Yes/No

62. Have you physical stamina? Can you bear unavoidable slight pain without fuss? Can you have an injection cheerfully? Are you tough

enough not to cry out on receiving minor cuts, pricks and falls?

63. Do you know when to say 'Sorry' 'Excuse me' 'Beg your pardon' and 'Thank you' Yes/No
64. Do you know the names of Arabic months? Yes/No
65. Do you understand the total meaning of the school motto? Yes/No
66. Do you understand the school Honour Code? Yes/No
67. Do you know what you should do when you hear the National Anthem? Yes/No
68. Do you know what you should do when the Quran is being recited within your hearing? Yes/No
69. Do you want to be a House Prefect/Class Prefect? Yes/No
70. Have you the will to work? Yes/No
71. Are you cheerful and tolerant or ill tempered and peevish?
72. Have you any active hobby? Yes/No
73. Do you have pleasing table-manners? Yes/No
74. Do you use your pocket-money carefully? Yes/No
75. In what way are you serving Pakistan?
76. Do you know for you Pakistan means your home, your school? Yes/No
77. Do you like a disciplined life? Yes/No
78. Do you like a carefree life? Yes/No

SELF ASSESSMENT

QUESTIONNAIRE NO. 2

1. What is your aim in life?
2. If it is a high aim, are you prepared to pay the high price for it?
3. Is there any short-cut to it?
4. What makes a student a great success while others enjoying the same facilities do not fare that well? Is it the sense of purpose, will to work, hard work, or what else?
6. What type of boys get consistently good positions in the class?
7. One boy concentrates only on course books, the other reads widely in addition to class books? Which one of the two, will be promoted to higher ranks in twenty years from now, (of course, other things being equal)?
8. How many books do you read every month? And in what subjects?
9. Have you read a part of 'Musaddas-i-Hali'/Bang-i-Dira'/Bal-i-Jibril'?
10. Have you read the following books:-
    a. A short History of Pakistan.
    b. One Thousand One Questions.
    c. Hundred Great People.
    d. Hundred Historical Events.
11. How many poems can you recite in
    (a) English (b) Urdu?
12. Have you a collection of your own books?
13. Can you deliver a good speech in
    (a) English, (b) Urdu?
14. Are you satisfied with the quality of work you put in as an appointment holder?
15. Do you feel sorry after making a mistake?
16. Have you the moral courage to confess your own mistakes and be willing to take the punishment in good spirit?
17. Do you tend to find faults with your superiors?
18. Are you a grumbler?
19. Do you lose temper too soon and too often?

20. Do you ever use bad language?
21. Are you in the habit of borrowing little things?
22. Are you responsible and dutiful?
23. Can you check and report on your friend when he is in the wrong?
24. Do your class fellows like and respect you?
25. Will you favour your friend when he does not deserve it?
26. In how many respects are you better than your classfellows?
27. Do you keep a diary?
28. What appointment do you think you deserve?
29. Are you cheerful?
30. Have you a sense of humour?
31. Who would you most wish to be like of all the people you have known or heard of or read about?
32. Which historical personality do you admire most?
33. Do you often blurt out: 'Shut up'?
34. Did you ever cheat at the exam?
35. Do you think that a dishonest boy will ever grow into an honest officer?
36. A man is known by the company he keeps'. Are you careful in choosing your friends?
37. Do you apologise when you have unwittingly offended someone?
38. Do you know your own strong and weak points?
39. Are you in the habit of over-spending money?
40. Have you courage to say 'No' to any senior who asks you to do some-thing that is against discipline?
41. Have you carefully read the monograph on 'Character Building'?
42. Are you loyal to your House?
43. Are you loyal to your School/College?
44. Do you know the National Anthem by heart? Who wrote it and who composed its tune?
45. How do you use your spare time? Do you plan it?
46. Can you recite the following quotation from memory?

    The safety, honour and welfare of your country come first, always and every time. The safety, honour and welfare and comfort of the men you

command come next. Your own ease, comfort and safety come last, always and every time.

47. Do you commit to memory things without understanding?
48. What sort of books do you like most? Who is your favourite author?
49. Do you know the etiquette of receiving guests and seeing them off?
50. Do you know how to introduce your relatives to your superiors?
51. Do you know what is meant by fair play?
52. Are you helpful and sympathetic?
53. Are you cheerful and tolerant?
54. Did you ever take pleasure in giving pain to others?
55. Are you respected by your friends?
56. Do you enjoy doing hard and challenging work?
57. Are you ever rude to your juniors?
58. Do you have initiative?
59. Are you responsible and dependable?
60. Do you believe that a good captain is also a good companion of the team.

SELF-EDUCATION

QUESTIONNAIRE NO.3

1. 'Sow an act, reap a hibit, sow a habit, reap a character, sow a character, reap a destiny'. Do you believe in it? What is the point in this quotation?
2. 'There is nothing greater in this world than your own conscience and when you appear before your God, you can say that you did your duty with the highest sense of integrity and with loyalty and faithfulness."
3. There is another quotation from the Quaid: "God has given us a grand opportunity to show our worth as architects of a new State. Let it not be said that we did not prove equal to the task". What is your comment on this?
4. Have you any idea how you would do your bit to serve Pakistan.

5. Do you know by heart Emerson's poem 'A Nation's Strength'? And Longfellow's 'The Psalm of Life'?
6. God has given you an excellent opportunity to obtain first class education in this School/College. What would you like to be said of you in twenty years time?
7. Have you the passion to do something great in your life?
8. What is meant by a sense of purpose and a sense of direction?
9. How far can you look into the future?
10. What is meant by 'looking into the future?
11. Where do you think you will be, and what will you be doing in ten years time?
12. What is meant by a broad-out look'? What are the ways and means of broadening one's outlook?
13. What is meant by 'extending one's personality. How can you extend your personality?
14. Can you see yourself as others see you? Write a report on yourself from the point of view of one who does not like you.
15. Are you a realist? Do you accept the criticism that is just and made in earnest?
16. Can you think for yourself? What is meant by 'thinking for oneself?
17. Do you know that learning is an active process. Nobody can do the learning for you. The teacher is only your guide. You have to run your own race.
18. Have you started learning to learn. What is meant by 'learning to learn?
19. Do you try to understand what is taught to you or do you take the easy course of mugging it up?
20. Are you in the habit of frequently using reference books?
21. Do you prepare in advance the lesson the teacher is going to teach next day. Do you go back to it after it has been taught in the class?
22. Have you ever made your own little research on any subject?
23. What is meant by 'Correct Attitudes'?
24. What is meant by 'discovering oneself?
25. Do you know how to use your leisure?

26. Do you write a short appreciation of a library book after having read it?
27. How do you take your failures? Are you easily disheartened? Do you get nervous when faced with difficulties?
28. Do you blame others for your failures?
29. Do you try to understand the underlying reasons of your failures?
30. Have you the guts to stand and ignore malicious criticism?
31. Do you quickly lose temper when a junior is cheeky with you?
32. When pulled-up or reprimanded by authorities, do you try to understand their point of view?
33. Do you try to understand the intention and purpose behind an order given to you?
34. What will your reaction be if a senior tries to mislead you or if a junior cadet/a class fellow misbehaves with you or misbehaves in front of you?
35. Do you take pride in your work, in your school - in yourself?
36. Where does seniority lie? Is it a matter of age or class?
37. Winston Churchill once wrote:
    'Life is a whole. Luck is a whole'
    What does it mean?
    Do you believe in it?
38. Do you blame juniors for your own failures of leadership? If something goes wrong and your senior pulls you up, do you accept the responsibility for the lapse, or do you try to pass the blame on to your juniors?
39. Do you feel afraid of making independent decision and then owning full responsibility for the consequences-whatever they may be, or do you go on hesitating to come to a final decision. Do you need mental props?
40. What is meant by a quick bold decision, of course intelligent too?

Leadership Through House Appointments.

In a Public School, one great task before you is to gain self-confidence, to learn to be responsible, and to develop qualities of initiative, truthfulness, steadfastness, diligence and moral courage. And these are the qualities of an officer/a leader.

If you want to grow into a successful officer in future, you had better make a start now. Your House will provide you with ample opportunities and facilities to foster your latent talents in leadership..

The House appointments will give you excellent training in leadership. So seize this opportunity. Try your utmost to deserve the highest appointment that is available to you in the House. If an appointment is given to you, do justice to it and go on trying to get the higher one. Your final test will come when you are on your own in the House or outside it.

SYLLABUS
FOR
PERSONALITY DEVELOPMENT TESTS AND PROMOTION TESTS GRADE 1, 2 AND 3

Grade 1 is for junior captains and assistant secretaries, grade 2 is for senior captains and secretaries and grade 3 is meant for the most promising cadets, the star boys. Each grade has three parts. The tests can be taken in parts or as a whole. Maximum points for each part are 50 and qualifying points, 40. All junior boys are supposed to pass grade 1 before the annual exam. The senior wing boys must pass grade 1 and at least 2 parts of grade 2/3. Those aspiring to be appointment-holders should start with clearing part I and II of grade I.

Part I

Grade-1

1. Namaze-Fajr and morning exercise on non-PT days.
2. Speeches: English 1, Urdu 1.
3. Recitation: English poem 1, Verses of Iqbal 10.
4. Drama: Urdu/English 1 (B class performance).
5. Verses from the Quran 2 and the Sayings of the Prophet 3.
6. National Anthem and National emblem.
7. House song and the Motto of the School/College.
8. House staff and the central staff of the School/College.
9. Newspapers: Urdu/English.
10. Interest in lib books/games/art.
11. Loyalty to the House.

Grade-2 Speeches: English 3, Urdu 2, English Poems 3. Verses of Iqbal 25, Verses from the Quran 5 and the Sayings of the Prophet 5. Life sketch of the Hero of the House. Past history of the House. Some ex-housemasters and

some most distinguished old boys of the House. Proficiency at Dramas. Specialization in art/sports and games/any other hobby.

Grade-3 English speeches: 6A grade, English poems 5B grade, Urdu speeches 3A grade, Verses of Iqbal-50, Verses from the Quran 10, Sayings of the Prophet 10, Drama Urdu A grade, English A grade. Life sketches of Sir Syed, Iqbal and Quaid-i-Azam, a short history of Pakistan.

PART II

Grade-1

1. Punctuality at all parades.
2. Smart turn-out and gait.
3. Doing Prep and rest properly on one's own.
4. Good table manners.
5. Neat and tidy bed, locker and well-looked after books and exercise books.
6. Good hand-writing both in Eng. and Urdu.
7. Regular home work.
8. At least 50% marks at the academic tests.
9. Special interests in art/singing/Qirat/sports and games.
10. Correct attitudes to work and discipline.

Grade-2

1. Very high score at the questionnaire No. 2.
2. Above 60% marks in the exam.
3. Lib books, 10 Urdu, 4 English
4. Scrap book
5. A selection of 50 verses from Bang-e-Dira.

Grade-3

1. Questionnaire No.3.
2. GK syllabus for Class VIII/IX
3. 60% marks in the exam.

PART III

Grade-1
1. Hard work
2. Toughness and self-sacrifice.
3. Responsibility
4. Very high score at the self-assessment questionnaire No. 1.
5. Adventure in Learning at least one exercise.

Grade-2
1. Hard work
2. Responsibility
3. Integrity
4. Dedication to work
5. Loyalty to the School/College.

Grade-3
1. Brochure on Character Building.
2. Original writing/speaking 5.
3. Adventure in Learning 2.
4. Patriotism.

HONOUR SYSTEM AND HONOUR CODE

THE HOUNOUR SYSTEM

Aim

1. The aim of Honour System is to develop in the students/cadets a high sense of self-respect and moral courage to do what is right and good.

Introduction

2. There are many ways and means of imposing discipline on you and teaching you how to behave. But as you know the best discipline is the self-discipline and the Honour System is nothing more than a means of self-correction and self-discipline. Under the Honour System you look after your character and conduct yourself. You are your own captain, your own teacher, you make your conscience your guide. You do the right thing and say the right thing on your own without fear of punishment and without expecting unfair advantages. The Honour System teaches you to confess your mistakes and be ready to suffer for them. Be your own judge and punish yourself if need be or report any breach of the code of Honour to the Honour Council. When you go before the Honour Conuncil, sincerely confess your fault or apologize and make a solemn promise not to repeat the offence, and if the Honour Council decides to award any punishment to you with a view to reforming you, accept it in the right spirit. In fact, instead of asking for forgiveness, ask for punishment. It will do you good.

3. If you properly follow the Honour System your conduct will become increasingly better and your character will grow progressively strong.

THE HONOUR CODE

Rule No.1

A (pupil/cadet/student) has moral courage. He tells the truth, the whole truth, always and in all situations.

Rule No. 2

His watchword is fair-play. He is honest in all his dealings. He does not cheat in any form.

Rule No. 3

He has self-respect and respects the self-respect of all others around him and their rights. He always behaves decently. He is never rough or rude.

Rule No. 4

He abides by all the rules and regulations of the school/college sincerely and that too on his own.

Rule No. 5

He is honour - bound to report any breach of the Honour Code to the Honour Council/Honour Court concerned.

PART II

VERSES TO PONDER OVER

1. It's all in the State Of Mind.
2. We Live In Deeds, Not Years.
3. Shun Not The Struggle.
4. Running A Race With The Reaper.

IT'S ALL IN THE STATE OF MIND

If you think you are beaten, you are
If you think, you dare not, you don't
If you like to win but you think you can't
It is almost certain, you won't;
If you think you'll lose, you are lost
For out of the world, we find
Success begins with a fellow's will
It's all in the state of mind.

WE LIVE IN DEEDS, NOT YEARS

We live in deeds, not years;
In thoughts, not breaths;
In feelings, not figures on a dial,
We should count time by heart throbs
He most lives
Who thinks most, feels the noblest, acts the best.

LIFE'S BATTLES

Life's battles don't always go
To the stronger or faster man
But soon or late the man who wins
Is the man, who thinks he can.

SHUN NOT THE STRUGGLE

We are here not to play, to dream, to drift
We have hard work to do and loads to lift
Shun not the struggle't's God's gift.

RUNNING A RACE WITH THE REAPER

I was running a race with the Reaper,
I hastened, he tarried, I won,
Now strike Death, you sluggard, you sleeper
You can't undo what I have done!

(By A Greek Poet)

PUBLIC SPEAKING

(a) Six Model Speeches *For Debates*

(b) Four Speeches On Pakistan *For Declamation*

   i. The Making Of Pakistan
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(c) Three Classical Speeches *For Dramatization And Declamation*

   i. Anthony's Funoral Speech *From Julius Caesar*
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(d) Extracts From Two Historical Speeches *For Research Orientation*

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SIX MODEL SPEECHES

1. Shun Not The Struggle 't's God's Gift
2. To Strive, To Seek, To Find And Not To Yield
3. English Versus Urdu As Medium Of Instruction (*For*)
4. English Versus Urdu As Medium Of Instruction (*Against*)
5. We Are Happier Than Our Forefathers (*For*)
6. We Are Happier Than Our Forefathers (*Against*)

SHUN NOT THE STRUGGLE, 'T'S GOD'S GIFT

Mr. President,

The theme of my discourse is: Life is not a bed of roses." And I have chosen it purposefully. We are at the moment living more or less in a sanctuary, a sort of ivory tower, shielded from the hard realities of life. But very soon we have perforce to come out of this beloved sanctuary and embark upon the journey of practical life which holds for us great prospects but equally great perils too. So we had better go ahead and struggle.

> We are here not to play, to dream, to drift
> We have hard work to do and loads to lift
> Shun not the struggle, 't's God's gift

Sir,

I do not believe that life is but an empty dream. No, it is not Life is real. Life is earnest; a gift of God and a great opportunity. It is to be lived, enjoyed and utilized for the betterment of humanity at large so that when we leave it, we leave it slightly better than what we found it.

Sir,

What matters is the quality of life; what we do with life. Here I would like to quote Philip James Bailey, an obscure eighteenth century poet who has beautifully expressed this great fact of life.

He says:

> We live in deeds, not years, in thoughts, not breaths
> In feelings, not figures on a dial
> We should count time by heart throbs. He most lives
> Who thinks most, feels the noblest, acts the best

But thinking most, feeling the noblest, and acting the best is not a matter of a day or two. It calls for patience and perseverance, dedication and determination.

> The heights by great men reached and kept
> Were not attained by sudden flight
> But they while their companions slept,
> Were toiling upwards in the night.

Sir,

Our philosopher poet, Iqbal thinks of life as a ceaseless and relentless struggle.

زندگی کی حقیقت، کوہکن کے دل سے پوچھ
جوئے شیر و تیشہ و سنگ گراں ہے زندگی

It is again Iqbal who observes

سخت کوشی سے ہے تلخ زندگانی انگبیں

And in Saqi Nama, he says:

فریب نظر ہے سکون و ثبات — تڑپتا ہے ہر ذرۂ کائنات

ٹھہرتا نہیں ہے کاروان وجود — کہ ہر لحظہ ہے تازہ شان وجود

سمجھتا ہے تو راز ہے زندگی — فقط ذوق پرواز ہے زندگی

Sir,

The rewards that we get in life are in direct proportion to our efforts. Life offers abundance and prosperity to those who merit it. It gives poverty and misery to the man who is lazy and indifferent. A great poet has beautifully expressed this universal truth in these lines :

If you think you are beaten, you are
If you think you dare not, you don't
If you like to win, but think you can't
It is almost certain you won't
If you think you'll lose, you are lost
For out of the world we find
Success begins with a fellow's will
It's all in the state of mind.

This 'state of mind' is the urge for life that precedes all action. The man who wants to be at the top of the ladder must not shrink at the first failure. He should keep fighting till success crowns his efforts.

Life's battles don't always go
To the stronger or faster man
But soon or late the man who wins
Is the man who thinks, he can.

So, Sir,

At the end of my discourse I quote from Henry W. Longfellow's Psalm of Life:

Let us, then be up and doing,
With a heart for any fate
Still achieving, still pursuing,
Learn to labour and to wait

Thank you.

To Strive, To Seek To Find And Not To Yield

Mr. President,

I consider life worth living, though some of the poets and philosophers would have us believe otherwise. For instance, Burns says:

O life: thou art a galling load
Along a rough, long weary road

Shakespeare observes

Life is a tale, told by an idiot, full of sound and fury signifying nothing.

An Urdu poet Fani proclaims

زندگی کاہے کو ہے ایک خواب ہے دیوانے کا

Life is but a dream, dreamt by a mad man. Such pronouncements made by numerous poets of the West and the East betray a pessimistic and fatalistic view of life of which Schopenhauer is the chief exponent who believes that the absolute reality of life is a blind and restless Will, and that all existence is essentially evil. Thomas Hardy has made this view of life the theme of some of his best novels like Tess, Jude the Obscure, Mayor of Casterbridge.

Pessimism leads to fatalism. Omar Khayyam's Rubaiyyat beautifully express this fatalistic view of life:

Yet, Ah, that spring should vanish with the Rose!
That Youth's sweet-scented manuscript should close!
The Nightingale that in the branches sang,
And whence, and whither flown again, who knows?

Sir,

Pessimism and fatalism are a negation of faith both in God and in man.

The concept of blind Providence is as negative and harmful as the idea that life is useless and futile and therefore not worth living. The correct approach is that which the poet Longfellow has taken. He emphatically asserts:

> Life is real, life is earnest and the grave is not its goal
> Dust thou art to dust returns was not spoken of the soul.

Sir,

Life is real and life is earnest. It is worth living and therefore is to be taken seriously. Iqbal has taken the same positive view of life

آشکارا ہے یہ اپنی قوت تسخیر سے   گرچہ ایک مٹی کے پیکر میں نہاں ہے زندگی

Iqbal's mainstay is his philosophy of Self or Khudi which in turn is rooted in deep faith, both in God and man.

Sir,

This view of life is not something new. This is the view that the Quran has taken in Surai 'ALAARAF', the Almighty says,

"And We have given you power on earth and appointed for you therein a livelihood. Little give ye thanks, and We created you, then fashioned you."

Sir,

Hence life is a blessing of God. It has a serious purpose and a well defined commitment.

Life is not a wind which passes by leaving no prints behind. No, that's not the case. Life is a vital force. It does leave prints on the sands of time. Lives of great men remind us of that. And the caravan of civilization is a living testimony to that. From caves to the skies, that is the history of mankind.

All this spectacular progress has been possible only because man has always been thinking and feeling that

life is worth living. God himself invested it with the creative powers.

Philosopher Schopenhauer and other pessimists, may say whatever they feel like. But the fact remains that the will to live is strongest in man.

Not only the will to live but the will to create, to improve, to develop and to be free is also deeply ingrained in the species called homosapiens. The will to create, to conquer, the will to express itself is and has been the moving force in human beings.

Sir,

Taking this dynamic and creative view of life does not amount to taking the view that life is only a bed of roses which it is not.

Life, as Rashid Ahmad Siddiqui once observed, is both a challenge as well as a gift of God.

زندگی انعام بھی ہے اور آزمائش بھی

There is no denying the fact that human situation is partly tragic too. It's a tale interwoven with tears and smiles. It is both pain and pleasure. It is both an opportunity as well as an exacting test. Light and darkness are aspects of this reality.

Man can be both a saint and a sinner but that does not mean that we play up the tragic aspect of life and deny the opportunities that it holds within itself. Infact this antithesis serves only to highlight the existence of pleasure into sharp relief.

As Ghalib has said:

نہ ہو مرنا تو جینے کا مزہ کیا

as challenges and difficulties only add zest to life. Shakespear's pungent remark that life is as tedious as a twice-told tale vaxing the dull ear of a drowsy man, is not the whole truth. To him Milton has amply answered:

> Live well, how long, how short permit to Heaven

Sir,

To sum up my theme, life is not a dream. It's not a twice told tedious tale, it is very much a reality, a serious commitment, a blessing of God and therefore worth living, every bit of it, be it sour or sweet.

"Intellectual Independence Is Impossible Without The Substitution Of English With The National Language"

Mr. President,

It is a sad spectacle, indeed, to witness the promising youth of a free nation wasting their breath on upholding the preposterous cause of a foreign language at the cost of their national language. If reason has totally ceased to be their guide, if their minds are so completely drugged with English, may I ask Sir, — where is their national pride? Where is their country's prestige that they are still ready to lay down their intellectual independence at the feet of a language which was imposed on us to work the machinery of British imperialism in the dark days of our subjugation. Have we not already done untold damage to our national language by making it a handmaid of English and by treating it with step-motherly apathy that we still choose to neglect its claim?

Sir, with the dawning of freedom in our land, our vision has changed, our values have changed, and with that must change the status of our national language

which demands the same right to flourish as any individual of our country. If we fail to recognise and honour this right, we shall be committing a great sin for which posterity will never pardon us. Let us, therefore, open our eyes to this, our extremely urgent responsibility, before it is too late.

Sir, my opponents may say that our national language lacks the vigour and vitality of English. Let us grant this for the sake of argument, and ask ourselves, if this defect is on account of some natural handicap to our language. The answer is not difficult to find. The fault lies not with our national language, but with the undue and unnatural importance which has been attached to English in our schools and colleges, previously by our British rulers and now by our English stricken enthusiasts. Undoubtedly, it is English which has robbed our language of its legitimate demand on our attention and thus retarded its development.

But may I ask, what has our intellectual dependence on English produced so far? Not even a single writer who owes his greatness to English. How sad indeed, that even a hundred years of the domination of English on our studies could not produce one single Pakistani writer to give us the biography of the Quaid-i-Azam and we had to import a foreign writer Hector Bolitho who had hardly ever met the Quaid, to tell us about the story of our great leader.

Sir, if we want intellectual independence, the answer lies not in sponsoring the cause of English, as my opponent obviously suffering from feelings of inferiority and lack of confidence, imagine, but in an all-out effort to develop and enrich our own language so that it becomes a powerful vehicle of expression for every conceivable idea. What we need for our intellectual enlightenment is, not a foreign language, howsoever rich, but the right attitude towards our own language, and more than that, a burning desire to seek knowledge. Infact it is not language that develops intellect, but intellectual awakening that develops a

language; and then both go side by side. As long as England herself depended upon French and Latin as the languages of her intellectual pursuit, her achievements in the sphere of intellectual development ramained negligible, but from the time she realized her intellectual backwardness and raised her own language-English-to the status of national language, all the highroads of intellectual enlightenment were thrown open to her, and a long line of intellectuals, including some of the world's greatest, appeared in the course of history. Sir, had England not risen to the occasion, had she not awakened to the call of national necessity and given her language its due place which had long been usurped by French and Latin, the poor language of the rustic Angles could not have grown rich enough to bring to light the genius of a Shakespeare, a Milton, a Newton, a Mill or a Shaw.

A language, Sir, is not a static fish pond. Like a river, it grows as it flows on, drawing waters from streams and rivulets on its way till it becomes a Danube or a Sindh. Our language, Sir, may not be a full-fledged river yet; but, is that not reason enough to pay greater attention to its development instead of discarding it and depending upon the charity of a foreign language ?

To me it seems nothing more than the fallacy of a lunatic mind to think that intellectual independence is at all possible without discarding English as the medium of instruction from our educational institutions. If English were so indispensable for intellectual progress, then such highly advanced countries as Russia, France, Germany and Japan would have been still groping in the dark.

Sir, let us not be deluded by the false supposition that our language is incapable of becoming as powerful an instrument of intellectual development as English is, in the English-speaking countries. English at best could only be a second language, and to that extent we are all for it. But,to accept it as a medium of instruction is to handicap all intellectual advancement. English has

already proved a difficult guide for us, a dead weight on our thinking process and an obstacle for the free expression of thought.

Apart from these considerations, let me inform the advocates of English that a language is not merely an instrument of expression, it is also a treasury of a people's culture, a mirror of their special way of thinking and feeling imperceptibly affecting their temperaments and even their behaviour. A foreign language, however rich and widely adopted, will still remain an artificial medium of social as well as intellectual communication.

Therefore, Sir, let others say what they may, but I for one, would rather be a Pakistani upholding the torch of my own national language, than be a Pakistani boasting of a borrowed tongue.

Thank you.

Mr. President, *(Against the subject)*

I would be the last person to deny the claims of the national language on our attention. These claims are as sacred to us as our freedom, and, I am sure, there is none here so utterly devoid of national sentiment, so hopelessly un-imaginative as to ignore the importance of National Language as the only natural and effective medium of social communication.

But, whether or not our national language has reached that stage of evolution, when it can be exclusively used as a medium of intellectual enlightenment as effectively as English can be, I need

hardly point out that, beautiful as our national language is, it has still to go a long way to make us independent of English, not only as a source of comprehensive knowledge, but also as an inspiration to stimulate our intellectual appetite. Banish English from your universities, and all the intellectual progress comes to a dead stop. The study of sciences, even literature becomes an impossibility for the obvious reason that our national language miserably falls short of the far-reaching approach of English into the farthest domains of knowledge. Deny your scholar the limitless resources of acquiring knowledge through the inexhaustible treasuries of books written in English, and all his intellectual ambition will at once end at the threshold of "Munshi Fazil, Adib Fazil or Moulvi Fazil" at the most. For, not to speak of higher studies of sciences, if my worthy opponents would care to have a glance at the course of studies, prescribed by the Punjab University for the Master of Arts Degree, it would open their eyes to find that even strictly oriental subjects like Urdu, Persian and Arabic at the higher level cannot be acquired without reference to the books written in English, and by English authors. Sir, if English is so vital, even for study of our own languages, I cannot see how it can be dispensed with, in favour of the national language, hardly self-sufficient for its own study, to be of any practical use for the pursuit of scientific knowledge.

Sir, I admire the sentimental zeal of my worthy opponents, but, while I do respect the claim of my national language, no less than they do, I cannot persuade myself to be so blind to its limitations as to sacrifice the higher aims of my country's aspirations at the altar of narrow-minded nationalism.

Sir, we are already far behind the times and cannot afford to waste our energies on fruitless experiments. It is high time we accelerated our speed to catch up with the intellectually advanced nations; and the only course to avail ourselves of the intellectual harvest of these nations is to seek a direct approach to them. This direct approach, you will agree with me, sir, is possible only

through a language which has not only attained an international status but also offers the widest scope of intellectual advancement and, at the same time, is not too unfamiliar to us. Happily we already have that language at our service, for, who can deny the unrivalled popularity of English all over the world as a means of international communication ? Who can challenge its acknowledged superiority in being the richest source of intellectual enlightenment, covering every aspect of human thought and discovery from ages past down to the present minute. Then, may I ask, Sir, what brighter torch than that of English do we need for our intellectual guidance? Hold this torch aloft, and all the vistas of man's intellectual achievement at once brighten up before you. Confine your intellect within the limited horizon of the national language and all that you are left with, is nothing but outdated pedagogy.

Sir, our problem is not what substitute we need for English, but what measures to adopt, in order to make English more serviceable for our intellectual advancement, for there is no other alternative for us but to accept the indispensability of English till at least the time our national language attains the maturity and comprehensiveness of English.

Sir, for over a hundred years now, English has played a most vital role, not only in the sphere of our intellectual awakening, but also in broadening and, to a great extent, influencing our political out-look. In the long line of heroes who fought for the freedom of this sub-continent, you will find none who did not or does not owe his intellectual brilliance to the study and usefulness of English. The great Iqbal, the Quaid-i-Azam, Moulana Mohammad Ali Jouhar, Liaquat Ali and all the rest of our political leaders had to seek the guidance of English to scale the heights of eminence to which they reached. Could any one here or else-where doubt the intellectual independence of these proud sons of their motherland? Did English dim their intellect? Did English dull their wits ? Did English rob them of their patriotic zeal? If English could do no harm to them-if, on

the other hand, English lent fire to their tongue and wings to their pens then surely there is nothing wrong in English but it is the insane attitude of some of our brethren towards English which I have the pleasure to correct.

In the light of these arguments which make the topic crystal clear, I, once again, strongly uphold the cause of English over that of the national language.

We Are Happier Than Our Grandfathers (*For*)

Sir,

It would not be out of place if I begin my speech by clearing up this smokescreen of misunderstanding of the subject.

The proposition is, 'We are happier than our grandfathers'. Without unnecessarily stretching the implication of the proposition, it simply asserts that we, the inhabitants of Pakistan are at present happier than our grand fathers were, in the first half of the twentieth century, in the Indo-Pak sub-continent.

Let us bear in mind these points on which the comparison is being made for the pivotal question of happiness on which the whole problem revolves. The proposition asserts that we are happier than our grandfathers.

Let us find out what happiness is? Can a hungry, ill-clothed and ill-sheltered man be happy? Can a man who is sick or ignorant, be happy? Of course not. It follows that material and physical well-being is a pre-requisite of happiness. True. But is it the whole truth? Are material things enough? Can comfort and luxuries alone bring happiness? Is it true that a poor man is unhappy in proportion to his poverty? Is it also a fact that a man who owns a car and a flat is happy? and a man who owns ten cars and ten flats is ten times happier than the former? I know what your answer is going to be.

Let me ask some more searching questions. When some two thousand years ago,Socrates willingly drank the hemlock, was he happy in doing so or unhappy? When Joan of Arc was put into blazing fire, for what she had done for her beloved land, was she happy or unhappy? And when Buddha left the palace and voluntarily gave up all that kingship could offer to a king, was he happy or unhappy? And what about those

martyrs of Karbala who cheerfully set out on the path which led to sure death and destruction? Were they happy or unhappy?

So, Sir, happiness is not the same thing as material well-being. Happiness is not synonymous with comforts and luxuries. Happiness has got something nay, a great deal to do with one's emotions, with one's feelings and with one's state of mind.

Our grandfathers were unfortunately greatly handicapped. They were deprived of something which is man's most valuable birth-right, without which he cannot stand with dignity and pride, without which he cannot claim an honourable and respectable place among the free citizens of the world, without which he cannot follow his own religion either.

They were slaves. How can slaves act upon religion? How can a slave develop an upright and dignified character? How can he think, feel and act freely. Bound in chains, deprived of liberty, how can a slave feel happy?

Sir, our claim to greater happiness lies in the fact that we are builders of a free nation. Freedom is the greatest blessing a man can have. We are free to talk, free to write and free to live a life of our own choice. Was all this available to our grandfathers? Their tongues were tied, their writings were censored and their way of life was slavish. Poverty was the order of the day. The Hindus would suck the blood of the Muslims. The child would cry with hunger, but the father was helpless; the wife would die of disease but the husband could do nothing. The son would get his throat cut for the British and the mother would wail and weep in vain. Today, we are an independent State. We have the proud privilege of being free citizens of the Islamic State of Pakistan.

As free citizens we can construct a society in which we can live the way we choose.

As a captive, conquered and dependent people our grandfathers, driven by poverty and ignorance, had to fight for imperialism as mercenary soldiers. We are no more bound by those ignominious chains; we will fight for our own land and people and die happily if need be.

AGAINST *the subject:*

I firmly believe that our grandfathers were happier than us. On what grounds do we claim that we are happier than our grandfather? Is it scientific progress which has made us happier than they were? We have not much surpassed the progress which was made in the beginning of the 20th century for the betterment of humanity. We have invented hydrogen bombs and missiles. Our grandfathers had no such weapons. If we have invented ultrasonic bombers our grandfathers invented electricity and aeroplanes. We are advanced in medical research and claim to have found the cure for incurable diseases. But at the same time we are faced with new diseases which our grandfathers had never heard of.

Some of my opponents are praising the useful discovery of radio isotopes. But the glamour of this discovery is dimmed by the horrors of radio-activity.

Today, Sir, there is much wider use of radio and newspapers to worry our heads for world problems, as if our own home problems were not enough. Our heads are a store-house of worries. Is that happiness? Sir, what is meant by WE? Conditions have been different in different countries. In some cases, the grandfathers have been really happier, while in others less lucky. So in order to be more clear and definite we would do well

to restrict our discussion to the grandfathers in Indo-Pakistan and not U.K. or Russia or the United States or for that matter Abyssinia.

Our grandfathers saw the dawn of the twentieth century. But as the opposition are pointing out, they were under a foreign yoke, while we are a free and independent State, and therefore happier than our grandfathers. But, Mr. President, we are a nation still learning to be independent. Have we used our freedom to make ourselves happy? Only a year ago our leaders were fighting for chairs. The common man's plight was unthinkable. Citizens of a so-called free state were labouring under misery and hardships. Peasants were being trampled under foot by the landlord. Was it happiness? Some were thinking of amalgamating Pakistan with other countries. Some were even ready to barter her freedom for material gains. Our Assemblies were regular wrestling arenas. The common man looked at all this chaos and could do nothing. Was happiness possible in such conditions?

Our grandfathers were free form such miserable worries. They had a strong government and enjoyed far better economic conditions than we do. They got on smoothly with their daily round of work.

We are amazed when we learn how much purchasing power a single rupee had. How cheap were things! A man getting fifty rupees a month could live a very comfortable life. But we know that with a thousand rupees per month today, we are unable to cope with our growing expenses. We are punished with an economic curse today. Call it happiness if you like!

We are worried about education for our children. Education has grown so expensive now that only the moneyed few can afford this luxury for their children. Educational system today is so defective that it neither makes us good men nor even good clerks. Today our graduates are poor stuff. But in the days of our grandfathers even the matriculates were better

educated and could get handsome posts. Another blessing of our education is that it creates false pride in us. We shrink from working at a humble job. We want a table, a chair and an office.

Another irony of our times is that as dearness has increased dress has also acquired undue importance in the society, so much so that a poor clerk getting a thousand rupees has to wear a suit worth five hundred. Not only this, we should also have different dresses for different occasions. How happy and economical was the life of our grandfathers, who had not yet fallen victims to the Western ways.

Unemployment is another blessing of our times! Thousands of people go without two meals for the day. If they get one there is no certainty of getting the other. Race for materialism has made us blind to higher values. We have become stone-hearted; we have become cut-throats. Today a factory owner employs small children paying them low wages, even women and old men have to work for their living. They have either to work under these conditions or die.

Are the masses happy? What use is such a society which cuts others throats for money? What use is our education which mostly turns out inefficient and conscienceless people. What happiness is there in a society where you can't make both ends meet? Where is happiness where unemployment is the order of the day? What use is freedom and democracy where Assemblies become boxing-rings and mad houses.

Is all this happiness? I shudder to think of the soul that smiles at misery.

FOUR SPEECHES ON PAKISTAN

THE MAKING OF PAKISTAN

Pakistan is a new state. It actually came into being on 14th August 1947. But it has a long history which goes back to the beginning of Islam in the subcontinent in early eighth century, after the conquest of Sindh by Mohammad Bin Qasim in 712 A.D.

It was in view of this historic fact that the Quaid-i-Azam in 1944, while addressing the Aligarh Muslim University students pointed out:

> "Pakistan came into being the moment the first non-Muslim accepted Islam. Because by doing so, he became a member of a different nation-the Muslim nation".

For, Islam is not a mere religion in the ordinary sense of the word. It is 'Addeen'. It gives its believers, the Muslims, a distinctive style of life, a unique pattern of values and attitudes which leads the Muslims to becoming a separate social and cultural entity.

So, over the centuries, the Muslims of the subcontinent, though physically living side by side the Hindus, were always a separate nation, a distinct minority which very consciously and carefully preserved its separate religious, social, and cultural institutions. And the Hindus too, who were in vast majority, in their turn, went their own way, jealously guarding their way of life based on caste system. But the Hindus in their heart of hearts never accepted the existence of the Muslim community in their midst. But since the Muslims were the rulers, the Hindus had to tolerate them perforce.

After the death of Auragzeb Alamgir in 1707, Hindu hostility towards the Muslims came to the fore, and the Hindus started aggressive religious and military movements to destory the Muslims whom they considered not only the outsiders but the "Malechs"-the dirty ones.

Shah Wali Ullah was the first to sense the danger that the violent Hindu nationalism posed to the Muslim nation in the subcontinent. He did what he could. About a century later, in 1857, came the total collapse of Muslim political power, and as a direct result of that, the Muslims suffered most heavily both individually and as a community. Thereafter, a life-and death struggle for the Muslims followed. With the active support of the British, the Hindu majority was all-out to destroy the Muslims, politically, economically and culturally. Thank God, Sir Syed was there to lead the Muslims at that critical juncture. He gave out the idea of the two-nation theory, and zealously pleaded the cause of the Muslims as a separate nation. The lead given by him, resulted in the formation of the Muslim League in 1906 for safeguarding the rights of the Muslims. It was the first step forward towards the achievement of Pakistan. The struggle for the rights of the Muslims with certain ups and downs continued until, on 29th December 1930, at Allahabad, Allama Iqbal in very clear terms proposed the establishment of Pakistan.

In 1937, the Quaid-i-Azam took over the active command of the Muslims, and it was on 23rd March 1940, that the historic Lahore Resolution was passed at Iqbal Park, and the Pakistan Movement gained tremendous momentum. By the grace of God, and under the inspiring leadership of the great Quaid, Pakistan became a reality seven years later, in 1947.

With the establishment of Pakistan, a great dream of centuries came true. A new era started in the history of the subcontinent, promising great prospects. It also posed equally great challenges.

We owe Pakistan to Islam. It is based on the ideology of Islam. Pakistan, the Quaid once said, "will be a laboratory of Islam". True! Let us make it so.

Let us make it a fortress of Islam, a torch-bearer in the world of Islam. There lies a great challenge before

us that of transforming Islamic principles and values into social, economic, legal and political institutions capable of coping with the demands of living in space age.

We are determined to defend the physical and ideological frontiers of Pakistan, our dear Pakistan, to the end.

> Our hearts, our hopes are all with thee,
> Our hearts, our hopes, our prayers,
> Our faith triumphant o'er the tears,
> Are all with thee-are all with thee!

Pakistan Paindabad, Tabindabad

Quaid-i-Azam on Islam and Pakistan

Respected Chief Guest. Ladies and Gentlemen.

Quaid-i-Azam's speeches and statements are a perennial source of inspiration for all of us. So I am going to reproduce some of the inspiring extracts from them.

Islam is the end-all and be-all of Pakistan. The Quaid was very very clear on this point. In 1944 at Lahore the Quaid said:-

> "Islam is our guide and complete code for our life: We don't want any isms."

> In 1943 the Quaid declared that the Quran is the sheet - anchor of the Muslims. His actual words were,

"What is it that keeps the Muslims united as one nation and what is the bed-rock and sheet anchor of the

Muslims? It is the Great Book Quran, that is the sheet anchor of the Muslims. I am sure that as we go on, there will be more and more of oneness; one God, one Prophet and one Nation."

Ladies and Gentlemen.

The Quaid had great faith in Pakistan and in the people of Pakistan. In one of his messages, he said:

"I am confident that nothing is going to shake us or frighten us. We shall march on and face all the obstacles and march through fire, trials, and tribulations. In our onward march, there will be set-backs and sufferings, but we will not flinch or falter,"

The Quaid had a dauntless fighting spirit. He declared:

"Let God be a witness. We will never surrender until and unless our enemies throw us into the Arabian sea. To defend Pakistan, if need be, I will fight alone and fight unto the last, to the last drop of my blood. Remember, if ever you have to go to war to defend Pakistan, never never, give in, go all out to fight on all fronts, fight in the air, on the land and on the seas."

In the end, Ladies and Gentlemen, I reproduce one more extract. The Quaid said:

"God has given us a grand opportunity to show our worth as architects of a new State, let it not be said that we did not prove equal to the task."

Thank you

QUAID-i-AZAM ON EDUCATION

Respected Chief Guest, Ladies and Gentlemen

The subject of my short speech is Quaid-i-Azam on Education. The Quaid attached great importance to education.

While addressing the Muslim Educational Conference in June 1945, the Quaid said:

"Without education it is complete darkness and with education it is all light. Education is a matter of life and death to our nation."
And he warned the people:
"The world is moving so fast that if you donot educate yourself you will be not only completely left behind but will be finished up."

In the same context, the Quaid asked the Muslims:

"Take up the mission of education earnestly and see that every Muslim man and woman gets the best possible education. Make all-out efforts for the advancement of the cause of education."

Ladies and Gentlemen.

The Quaid was fully conscious of the role of education in nation-building. In his message to the first All Pakistan Education Conference held at Karachi in Nov. 1947, he observed:

"The importance of education and right type of education cannot be over emphasised. If we are to make any real headway and any substantial progress, we must earnestly tackle this question and bring our educational policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken all over the world."

And he further said:

"There is no doubt that the future of our State will and must greatly depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan."

Ladies and Gentlemen,

The Quaid was fully aware of the imperative need of Islamization of the existing educational system. As early as in March 1944, while addressing the students of Islamia College, Lahore the Quaid observed that many impurities and un-Islamic things had crept into the Muslim society and it was the task of Muslim educational institutions to educate their children on right lines with a view to enabling them to live the Islamic life.

The Quaid also highlighted the importance of scientific and technical aspect of education. He said:

"There is immediate and urgent need for training our people in the scientific and technical education in order to build up our future economic life."

Ladies and Gentlemen,

Attitude formation and value-orientation, that is, character-building is a vital component of education, particularly that of Islamic education. The Quaid laid great stress on that too. In this connection he observed:

"Education does not merely mean academic education. What we have to do is to mobilize our people and build up the character of our future generations which means highest sense of honour, integrity, selfless service to the nation and sense of responsibility."

QUAID-I-AZAM ON STUDENTS

The students were very close to the Quaid's heart. He reposed great confidence in them and had very high hopes of them.

In his message to Muslim Student's Federation in Oct. 1947, the Quaid said:

"You are the nation-builders of tomorrow."

Again in Dacca on 21st March 1948, he declared:

"My friends, I look forward to you as the real makers of Pakistan."

In fact, the Quaid had immense faith in the young people. At a meeting of the Muslim Student's Federation, he said:

"I have no fear of the future in your hands."

On the same occasion, he went so far as to say:

"Well, many Jinnahs will arise from among you."

That was the measure of his faith in them. But becoming a Jinnah was not an easy task, so he reminded the students of their responsibilities:

"You must fully equip yourself by discipline, education and training for the arduous task lying ahead of you. You should realize the magnitude of your responsibility and be ready to bear it."

The Quaid advised the students time and again that their primary duty was the prosecution of their studies. While addressing the students at Dacca, he said:

"Your main occupation should be in fairness to yourself, in fairness to your parents, in fairness to the state, to devote your attention to your studies."

Ladies and Gentlemen,

The Quaid believed in total education. So he laid great stress on character-building. While speaking to the students of Islamia College Peshawar in 1948, he said:

"Education does not merely mean academic education. Develop a sound sense of honour, integrity, initiative, selfless service to the nation and sense of responsibility. You must learn to obey for only then you learn to command."

THREE CLASSICAL SPEECHES

1. Anthony's Funeral Speech - from Julius Caesar.

2. Portia's Mercy Speech - from The Merchant Of Venice

3. Abraham Lincoln's Gettysburg Speech on Democracy.

Anthony's Speech

Firends, Romans, countrymen, lend me your ears;
I come to bury Caesar, not to praise him.
The evil that men do lives after them.
The good is oft interred with their bones.
So let it be with Caesar. The noble Brutus
Hath told you Caesar was ambitious.
If it were so, it was a grievous fault.
And grievously hath Caesar answered it.
Here, under leave of Brutus and the rest.
For Brutus is an honourable man;
So are they all, all honourable men.
Come I to speak in Caesar's funeral.
He was my friend, faithful and just to me.
But Brutus says he was ambitious,
And Brutus is an honourable man.
He hath brought many captives home to Rome.
Whose ransoms did the general coffers fill.
Did this in Caesar seem ambitious?
When that the poor have cried, Caesar hath wept!
Ambition should be made of sterner stuff;
Yet Brutus says he was ambitious;
And Brutus is an honourable man.
You all did see that on the Lupercal
I thrice presented him a kingly crown;
Which he did thrice refuse; was this ambition?
Yet Brutus says he was ambitious.
And, sure, he is an honourable man.
I speak not to disprove what Brutus spoke,
But here I am to speak what I do know.
You all did love him once, not without cause:
What cause withholds you, then, to mourn for him?
O judgement, thou art fled to brutish beasts,
And men have lost their reason! Bear with me;
My heart is in the coffin there with Caesar.
And I must pause till it come back to me.

PORTIA'S MERCY SPEECH

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven,
Upon the place beneath; it is twice blest;
It blesseth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes,
The throned monarch better than his crown;
His sceptre shows the force of temporal power;
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute to God Himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew!
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation, we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy, I have spoke thus much
To mitigate the justice of thy plea;
Which if thou follow, this strict court of Venice
Must needs give sentence' gainst the merchant there.

Abraham Lincoln's Speech

FOURSCORE and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final resting place of those who here gave their lives that nation might live.It is altogether fitting and proper that we should do this. But in a large sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. the brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they here gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that *government of the people, by the people, for the people, shall not perish from the earth.*

(November, 19,1863)

Two
Historical Speeches
For
Research Orientation

i. Iqbal's Allahabad Address of 1930 (Extract)
ii. Quaid-i-Azam's Pakistan Resolution speech of 1940 (Extract)

Allama Iqbal's Allahabad Address

If the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his own Indian homelands, is recognised as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India. The principle that each group is entitled to free development on its own lines in not inspired by any feeling of narrow communalism. There are communalisms and communalisms. A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Nay, it is my duty, according to the teaching of the Quran, even to defend their places of worship, if need be. Yet I love the communal group which is the source of my life and behavior, which has formed me what I am by giving me its religion, its thought,its culture and by recreating its whole past as a living operative factor in my present consciousness.

Communalism in its higher aspect, then is indispensable to the formation of a harmonious whole in a country like India. The units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behavior is not at all determined by a common race consciousness. Even the Hindus do not form a homogeneous group. The principle of European democracy cannot be applied to India without recognising the facts of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified. The Resolution of the All Parties Muslim Conference at Delhi is, to my mind wholly inspired by his noble ideal of a harmonious whole which, instead of stifling the respective individualities of its component wholes, affords them chances of fully working out the possibilities that may be latent in them. And I have no doubt that this House

will emphatically endorse the Muslim demands embodied in this resolution. Personally I would go further than the demands embodied in it. I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single state. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims, at least of North-West India.

(Extract from Allama Iqbal's Presidential address at Muslim League's Annual Session at Allahabad on 29 December 1930)

Quaid-i-Azam's Speech

The problem in India is not of an intercommunal character, but manifestly of an international one, and it must be treated as such. So long as this basic fundamental truth is not realised, any constitution that may be built will result in disaster and will prove destructive and harmful not only to the Mussalmans, but to the British and Hindus also. If the British Government are really in earnest and sincere to secure peace and happiness of the people of this sub-continent, the only course open to us all is to allow the major nations separate homelands by dividing India into autonomous national states. There is no reason why these states should be antagonistic to each other. On the other hand, the rivalry and the natural desire and efforts on the part of one to dominate the social order and establish political supremacy over the other in the government of the country will disappear. It will lead more towards natural good-will by international pacts between them, and they can live in complete harmony with their neighbours. This will lead further to a friendly settlement all the more easily with regard to minorities by reciprocal arrangements and adjustments between Muslim India and Hindu India, which will far more adequately and effectively safeguard the rights and interests of Muslims and various other minorities.

It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders and it is a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has gone far beyond the limits and is the cause of most of our troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religions, philosophies, social customs, literatures. They neither intermarry, nor inter-dine together and, indeed, they belong to two different civilization which are based mainly on conflicting ideas and conceptions. their attitudes on life and of life are different. It is quite clear that Hindus and Mussalmans derive their inspir ation from different sources of

history. They have different epics, their heroes are different and different episodes. Very often the hero of one is a foe of the other and, likewise their victories and defeats overlap. To yoke together two such nations under a single state, one as numerical minority and the other as majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the government of such a state.

Muslim India cannot accept any constitution which must necessarily result in a Hindu majority government. Hindus and Muslims brought together under a democratic system forced upon the minorities can only mean Hindu Raj. Democracy of the kind with which the Congress High command is enamoured would mean the complete destruction of what is most precious in Islam. We have had ample experience of the working of the provincial constitutions during the last two and a half years and any repetition of such a government must lead to civil war and raising of private armies as recommended by Mr. Gandhi to Hindus of Sukkur when he said that they must defend themselves violently or non-violently, blow for blow and if they cloud not, they must emigrate.

Mussalmans are not in a minority as it is commonly known and understood. Mussalmans are a nation according to any definition of a nation and they must have their homelands, their territory and their state. We wish to live in peace and harmony with our neighbours, develop to the fullest our spiritual, economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people. Honesty demands and the vital interest of millions of our people imposes a sacred duty upon us to find an honourable and peaceful solution, which would be just and fair to all. But at the same time we cannot be moved or diverted from our purpose and objective by threats or intimidations. We must be prepared to face all difficulties and consequences and make all the sacrifices that may be required of us to achieve the goal we have set in front of us.

Extract from the
Presidential address at the Lahore
Session of the All-India Muslim League,
22 March, 1940.

GUIDANCE FOLIO II

(a) Character - building - *Instructions On Character and Conduct*

(b) The Right *Way-Hints on Good Manners and Social Graces*

Prefectship In Public Schools - A Practical Course For Prefects.

CHARACTER BUILDING

CONTENTS

CHARACTER BUILDING

INTRODUCTION

It is not so very many years ago that you were a small baby. But now you have grown into a boy. Together with your body, your mind and understanding, your heart and will are also growing towards maturity, and all have to improve by learning. It is at school that nearly all children can best gain the knowledge they will need to make them good, useful and confident citizens, there, also, they can best learn to think and act rightly. For the school, after all, is a small world, in which you have plenty of chances and opportunities to find out how you will fit into the bigger world of grown-up men later on. Therefore grasp the opportunities offered to you at school.

AIM ALWAYS HIGH

Make the most of your opportunities: they will never return. Once gone, they are gone forever.

Your future life depends on the way you use your precious school-days. Always remember, that education means much more than mere acquisition of knowledge. First and foremost, it means the formation of character and the building up of the whole man, with all his latent abilities.

PUT YOUR WHOLE SELF ON THE JOB

Learn to love work, for it is the great secret of success. Make up your mind never to live upon the labour of others. As a rule, those who have been successful in life are the ones who have worked hard. Success and prosperity are the rewards of steady work, it is generally acknowledged fact, that a student of moderate ability, who works patiently and perseveringly, turns out better in life than the brilliant student who is lazy.

BE EAGER TO LEARN

As you are a scholar, now, show that you are eager to learn, and grateful for the instructions given to you. Do your utmost to acquire those virtues which are most proper to a good scholar.

The following points may help you to test yourself how far you have proceeded in the way of being an all round good scholar. We could call them: rules of class discipline.

1. RULES OF CLASS-DISCIPLINE

When the first signal for class is given, stop playing or chatting and go to your class-room and wait in silence for your teacher to come in. As soon as your teacher appears at the door, stand up respectfully and wait till he/she says "Sit down".

2. BE PUNCTUAL

Be always in time for class. If you happen to come late, do not make straight for your place, nor hang around at the door, but walk up to the teacher, and then give your excuse. An unpunctual student may be the cause of great annoyance to many, as well as the cause of double trouble to himself. Lack of punctuality generally reveals want of character. Learn to rule yourself and strengthen your will power for good, while you are young.

3. BE QUIET

Do not talk during class. If you really need speaking to your neighbour, say, to ask for a pencil, or rubber, do so in a whisper or by gesture, but do it quite openly. Never do anything in class on the sly.

4. BE ATTENTIVE

Listen to the lesson with attention. Do not be distracted. Do not study one subject, when the teacher is

explaining another. For instance do not be doing sums, while an English lesson is going on. Do not interrupt your teacher, while he is explaining, but raise your hand after he has finished and put your question when permitted. In learning your lessons, do not merely repeat the words, until you know them by rote, but apply the mind. Lip-knowledge is of little value. Be sure you know the general meaning of each word and its particular application in the clause or sentence before you. Be sure also that you have grasped the meaning of the whole sentence. Then compare and contrast the idea it contains with your own knowledge and experience, draw your conclusions and so memorize it. In this way all along you accumulate knowledge and use your mental faculties to advantage. (The humming noise which most students make in learning their lessons betrays their faulty method of doing so).

5. BE CONSIDERATE

When you need leaving the class, first ask permission from the teacher. When permission is granted, leave without any noise and walk along the corridors without disturbing others in the least. Your going and coming should be unnoticed by others. Remember that you are not alone at school and the others should never be disturbed on account of you.

6. BE HELPFUL

If any little work is to be done for the good of all, such as opening a window or shifting a desk, try to be the first in offering yourself and help in getting the work done. Do not drop any paper or other things on the ground.But pick up any scraps of paper which may happen to lie on the ground or floor and put them into the proper place. Never should you be the one to throw about any wastepaper, or spilling ink all over the desk and floor.

7. BE PATIENT

When class is over, stand up at the sign of the teacher. It is very bad manners to ostentatiously close your books while the teacher is still explaining. Wait till the teacher has finished or gives a sign to pack up. Then wait in silence for your turn to go out. Never rush through the door, and then dash through the corridors. Leave the school always in a well-behaved, silent way quietly and orderly, without even shouting or whistling. On your way home, beware of any disorderly conduct and do not stop or go to any place, that your parents might not like you to visit.

8. BE COMPOSED

Never try to be popular by acting the clown either in public or in the classroom.

When you sit, either rest your forearms on the desk or lean back. When you stand, stand straight without stooping over the desk. If you are questioned, answer in a clear and sufficiently loud voice, so that not only your teacher, but the whole class may hear your answer.

9. TAKE THE PROPER POSTURE

When writing, see that you rest your right forearm on the desk to give steadiness to your hand. With your left hand you should hold the paper or copy book, in which you write. You need not place your elbow on the desk. Keep the head erect, never resting it on the arm or bringing it too close to the page as this is very harmful to your eyes.

10. BE NEAT

If your pen holds too much ink, or if the ink does not run properly into the nib, do not shake it upon the desk or floor, but into the inkstand itself.

11. BE WELL-MANNERED

A well-mannered student never stands up or answers unasked, but only, when directly questioned. When you know the answer, do not show off by shouting through the classroom. Never accuse anyone, much less in a loud voice, while class is going on.

12. RESPECT PROPERTY OF OTHERS

Walking over the chairs, drawing or scribbling on the blackboard while waiting for the teacher, is a thing you should entirely avoid, as writing and scribbling on doors or walls. Such things should not come up in the mind of a well-educated student. It is a very low and vulgar thing to do, indeed. By doing these actions, you leave a lasting sign of your ungentlemanly behaviour and you throw blame on the name of the school you are attending.

13. BE RESPECTFUL

A class that keeps the floor clean tells very much in favour of the students who attend it. Let each one do his little bit to help in the general cleanliness of the class, corridor, play-ground and other parts of the school making a proper use of the wastepaper-baskets and dustbins.

CHAPTER II

HONOUR AND LOVE YOUR TEACHERS

1. Always remember that your teachers and masters love you, and take a lot of interest and trouble for you, because they are aware that they take the place of your parents in the school. They do not spare any hardship, whenever they see an opportunity to help you, to make something beautiful of your character.

Hence you must show yourself grateful for all they do for you. Be always very grateful, respectful and polite in your manners towards them. Do not find fault with everything they do, but rather defend them, if others are mean enough to speak ill of them. As they take the place of your parents, they have the right on your filial love. Be always open and frank towards them. Have no secrets from them. Your openness and frankness pays a hundred-fold.

2. Do not make your teachers work hard by your disobedience, by your idle and noisy conduct. You must be very careful to show by your behaviour in classrooms and particularly outside classrooms, that you are receiving good education. People will judge the school and your teacher by your behaviour. Is it not very mean and base to let other people suffer through your misbehaviour?

3. When corrected or punished, be respectful and patient and accept the punishment in the right spirit of humility, cheerfully. Never whine. We learn by making mistakes and gain wisdom in correcting them. Do not be always eager to give excuses for very little remark that comes on you and never do so in public or in a loud voice; you may do it in private. Remember that your teacher wants to make a great man of you, and so it is his duty, to remove your defects and free you from faults by correcting you. You on your part, should be anxious to see your faults and do your best to correct them. Sometimes, however, also teachers and masters may make mistakes and may administer a punishment where it is undeserved. Should this happen to you, do not stand upon your imaginary dignity; but after modestly affirming your innocence, submit bravely, and take it all as part of your training and you will greatly benefit by it.

Should you know the culprit, do not be eager to denounce him, unless there is some special reason for doing so. If he is a manly student he will proclaim himself, rather than see you suffer for his misdeed. You

will lose nothing in the long run by your patient obedience, but gain manliness, will-power and greatly cultivate in this way a nobility of soul.

CHAPTER III

HOBBIES AND GAMES

Always remember, a healthy mind conduces much to the health of the body. Get all the fresh air you can, as this is most vital to keep your brains in good working order. Go into the open. Train your mind to appreciate the beauties of nature, the clouds, the trees, birds, insects, flowers and so many other things of God's beautiful creation.

1. You may cultivate some hobby to which you may have a natural bent. Music, art or science will furnish subjects; for instance, a collection of natural history objects, plants, eggs, shells, duly tabulated and arranged is a thing of beauty and a joy for ever. Time spent in this work is never lost, and a student well up in anyone of these subjects is an interesting companion. Cultivate your faculty of observation and you will find food for the intellect in the most commonplace objects. Choose your hobby for your free time. The time spent on a good hobby is never wasted.

2. Bodily exercise is not only necessary for health, but stimulates also the intellectual faculties, and you will thus acquire a good appetite for food and sleep soundly.

You will never be sorry to have learnt as many games as you can. Play them with interest and be very honest in your games. Do not quarrel, cheat or play foul. If you are on the losing side, take your defeat cheerfully, like a man; and keep always trying. Be a sportsman. Cheer the visiting team. Be a good loser. Give the winning side credit for a better team. Do not exult by extravagant gestures and shouts, if you are victorious, or sulk, if you are defeated. Be modest winner. Do not rub it in. In your games. Let "fair play" be your motto and

act up to it. Never be rough in your play. Be considerate towards the weaker and younger children. Calling names or using nicknames is vulgar and often shows a displeased character.

3. If any dispute arises, do not wish to settle it by yourselves. It often ends badly. Never clamourously try to shout down your rivals. Hear the other side out, and in any case, right or wrong, promptly obey the decision of the umpire and go on with the game as if nothing had happened. No one is a good judge in his own case. Hence have recourse to the umpire of the game, and ALWAYS listen to him. Thus giving in to others will also make you dearer to your playmates.

4. It is low and base to laugh at or to enjoy the mistake your opponent makes to your advantage, even if you do not show it. Control your mind, and you will have great control over the body.

Do not fight and see that others do not fight, always be a peace-maker. Help the good and friendly spirit, that must reign among friends and schoolfellows, especially on the playground.

Play the game and allow no sort of personal animosity to enter into it.

5. When you play in a team, play for the team, never for your self or selfishly. For instance, at hockey, you must not keep the ball to yourself the whole time; you must give others a chance for a game. Play for your team as a member of the team; it is your TEAM that must win, and it is not you that must shine all alone.

CHAPTER IV

YOUR SCHOOL MATES AND YOU

"Tell me who your friends are, and I'll tell you what you are", is a very wise saying. So choose your companions carefully.

1. People are judged by the company they keep. So be very careful as to your companions. "Birds of a feather flock together". People judge you from the kind of students you go with.

2. In choosing your friends, seek the advice of your parents, teachers or superiors. Do not make everyone your intimate friend. To strangers be polite but reserved and do not tell them all your private affairs.

With your school companions, be frank and open. Choose your special friends from whom you want, but not to the exclusion of others from your goodwill. Never be a party to the forming of cliques, except for the sake of honourable rivalry.

3. Beware, students! .... keep far, very far from students, who use vulgar or say bad words or prompt to bad actions. Shun them. In such case there is always a good reason to denounce them to your parents or the principal of the school.

If you mix with such students you will slowly become like one of them and good friends will leave you alone. There are also students so brutishly thoughtless as to lay traps for, and play practical jokes upon the unsuspecting and helpless. This shows the coward. Avoid them carefully.

4. Be kind and agreeable and helpful as far as you can to all your companions. Never exclude any of your friends from your kindness and helpfulness. Show special kindness to the less fortunate children of your class and school, as they need it most times badly. Help them wherever you see an opportunity. They will be very grateful to you. you will taste the joy of having done your duty. Always keep in mind that God sees you and your actions. He is not forgetful.

Do not rag or bully. A student who finds enjoyment in tormenting others, weaker and younger than himself, proves himself a coward. Take the side of the weak and

do not allow anyone to be bullied in your presence, if you can prevent it. Be manly.

6. Be never slack in returning borrowed articles or books. Return them promptly, in good condition and with thanks; let every one know, that you are a well-bred student. But, also your consideration for others should prompt you to have your own supplies.

The word "Thank You", should ever be ready on your lips, when something is done for you or when you receive anything from another.

7. When by chance you have offended or hurt someone, say: "I am sorry, or, forgive me".

8. Do not laugh at others in a jeering manner. Especially must you avoid laughing at people, when they make mistakes or when your classmates answer wrongly in class. You would not like people laughing at you when you make blunders, would you? Try then never to be a source of evil or annoyance. For it is the height of vulgarity and bad breeding to laugh at the misadventure of another as for instance: if one should slip or accidentally knock his head.

A gentlemanly student in such cases would show some proportionate concern and do what he can to assist the unfortunate person.

CHAPTER V

YOUR SUPERIORS AND YOU

A very important part in your education is to learn how to behave towards your superiors just now in your school-days. Much of your success in later life depends on your behaviour towards those who are above you in authority or in age.

Therefore take the hints to heart given in this little chapter; practise them now in your school-days. Made into a habit now, they will yield large fruit in the future.

1. Respect yourself and you will win the respect of others; respect others and you will gain lasting friends.

Do not cringe to any man, but honour all and give them that respect of which they prove themselves worthy, or which their office demands. Be pleasant, not merely for the sake of obtaining favours, but from a motive of charity.

If a superior happens to be unworthy of our respect, on account of his personal behaviour, yet we should not forget, that he is superior and as such our respect is due to him, as long as he remains in authority.

When you meet persons in authority anywhere, for the first time in the day, salute them with a proper form of address, promptly. If you are close by, say: "Good morning", or otherwise according to time and customs. When you are at a distance, salute silently, never shout.

2. Never enter another person's private house or room unanounced. You should knock at the door gently and wait for a reply e.g. "Come in". Thus when going to your principal, you should never go into his office without first having been asked, by word or by sign, to come in.

If another one is inside, wait for an explicit permission. If your presence has been noticed, you should be patient and wait till you are called.

Continuously knocking at a closed door, shows a serious lack of fundamental politeness. Knock once or twice, if no answer is given; but never keep on knocking in a noisy way; it may very well be that some body else is engaged and does not want to be disturbed or does not wish to receive visitors. Go silently and come back another time. Peeping through the keyhole is a very mean action.

3. When you come in presence of any superior of yours, greet him and remain standing unless he invites you to sit down. When invited to sit down, say "Thank You", and take the seat. When another person is allowed to enter also, older than you or placed in authority, rise, offer him a chair and keep silent unless you are invited to speak. If you are asked to speak, think before you answer. Speak in well-formed sentences. Look at the person to whom you are speaking but do not stare. Neither stand too far off, nor approach too near.

When admitted into another's room do not cast your eyes all over the place or be curious to observe everything in the room; still less, peep at any writings or private correspondence on the desk.

4. If you want to ask a favour or anything else, be honest and straightforward. Do not waste your superior's precious time by long introductions, but frankly come forward with your request, speaking distinctly and audibly.

5. Do not ask impertinent questions. Listen with attention, when you are addressed. If you miss a question, do not answer at random, or make some inaudible noise, but say: "I beg your pardon", or, "pardon me, I did not hear".

Do not say: "What" nor make some inarticulate sound. At home you may say: What, Mother? "What, Father?" and to servants "What did you say? or you may repeat such words as you may have heard, interrogatively.

Answer always in at least two words, for instance; "Yes, Sir", "No, Sir". Never cut your answer short with "Yes", and "No", not even at home.

7. Recollect to whom you are speaking and address the person by his proper title, "Sir" etc. But do not use title or address too frequently.

CHAPTER VI

AT TABLE

Always keep this point in view: Good manners at table point to good breeding and education.

1. When coming to eat, see, that your hands and face are washed and your hair combed. Never sit down to a meal in a dirty and untidy state. Is it not really disgusting to sit at table with people, having not washed their faces, with dirty hands and clothes, and their hair uncombed? Others are disgusted when this happens to you.

2. Show, especially at table, that you have learned self-control. Do not wish to be served first, but let your elders be served before you. Do not choose the daintiest bit in the dish, or the most luscious fruit in the bowl. But just take what is nearest to you, whether it be to your liking or not. The advantages of this rule are: it hides your virtue from the public gaze; it saves you from appearing singular in the eyes of others and of having to explain your conduct, if questioned about it. Avoid also appearing greedy or engrossed in your food. Eat slowly. Do not crowd your mouth with food, but take bites, which you can control easily.

3. Accustom yourself to keep your mouth closed while eating, thus avoid the sounds of "smacking", when you masticate. Avoid also all gurgling noises when you drink.

4. Do not speak with a full mouth, nor drink, but first finish what you have in your mouth. Then only start or join in some pleasant conversation.

5. Never bring food to the mouth with the knife, but with the fork, spoon or fingers according to what is being eaten and according to the customs of the society. Drink tea from the cup, not from the saucer. Do not

blow on your tea, if it is too hot, rather wait till it cools down a bit. Do not gulp down liquids. Both eating and drinking should be done noiselessly.

6. Never rest your elbows on the table. When feeling like coughing or sneezing, put your fingers, or better still, your handkerchief before your mouth.

7. It is ill-mannered to throw pips or stones or fruit or any food on the ground. If you are careful of this in your own house, you will never shock others by your bad manners at table.

8. As a rule, children are not expected to talk (unless spoken to), but to listen, especially when there are visitors at table.

9. Do not leave the table before your elders, or until you have been told to go. Never forget to say prayer (Dua) after meals. If you are guest at a table where it is the custom that the prayers are said before and after meals, stand respectfully.

CHAPTER VII

YOUR DEPORTMENT

You are growing up into a little gentleman, so everything you do must show that you are such in fact.

1. Your pace must be calm, though not lazy. Do not drag on your feet when walking. If you stand, keep straight up. When standing near a wall, do not plant your foot against it, least you leave there your footprint as standing protest against your ungentlemanly behaviour. Never write your name, or anything, still less another's name, on door or walls or black-board. Neither walk over chairs or desks, leaving it to others to wipe

out the stains. Do not let your shoulders droop as if you were tired.

2. While in the presence of others, do not clumsily catch at various parts of your dress. Stand still, keep your hands still. If it be necessary to scratch your-self, to pick the nose or teeth, to clean the ears etc. Retire a while, but never attempt to do it in the presence of others, as this shows in you a serious lack of fine feeling and a sort of disrespect for the persons present. Be very considerate as regards avoiding all unnecessary noise wherever you are. Be specially careful on occasions when going up or down the stairs. Do not drag chairs and tables about, or carelessly drop things on the ground or on the floor above, clattering along with heavy boots past living rooms, or class rooms where class is going on. Let your presence always be as unnoticed as possible. People will find in you the real gentleman. A very disgusting defect is: spitting out anywhere. Provident nature provides us with saliva for a very useful purpose viz to help digestion of starchy substances. This is an additional reason for not spitting.

Yet two other habits to be carefully avoided are: Gnawing the fingernails and cracking the finger-joints,

3. Young people, especially children, are at times guilty of actions which other people find very disagreeable. They should be avoided at all costs for instance:

There is never any excuse for anyone to go about with dirty hands and black finger-nails. The nails should be brushed often and cut regularly, but remember, this must always be done in private. Biting of the nails is an action which betrays bad manners. The head should always be kept clean and the hair brushed daily. The head should be washed often and thoroughly dried. Sitting in front of others while your hair is still dripping or passing your fingers through your hair in public are actions which must be avoided altogether. The mouth should be kept shut. Always breath through your nose

not only in the day-time but also at night. This will help to keep out impurities, floating in the air as also to cure, it is said, the disagreeable habit of snoring.

4. Clean your teeth daily. They should be brushed after each meal as soon as possible. This saves your teeth and prevents your breath from getting a bad smell.

5. Do not keep sucking the thumb or shoot out the tongue to express surprise at some unexpected occurrence or your relief at some narrow escape.

6. Chewing whatever it may be, is a disgusting as well as an unnatural habit, which no self-respecting boy will indulge in.

Sneezing is one of those natural actions which need not to be suppressed. It serves to expel dust and other irritant substances that might otherwise find a lodgement in the body. Sneeze gently in your handkerchief, turning away the face a little. If you cannot help yawning, cover the mouth with your fingers. Never wipe your fingers on doorposts or the nearest wall or on the chairs etc.

CHAPTER VIII

CLEANLINESS

"Cleanliness is next to godliness".

Always be clean outwardly and inwardly in body and soul. Dirty people are very unpleasant companions.

1. Cleanliness is one of the secrets of keeping good health. The whole body should be carefully washed every day. This is a duty which we owe both to ourselves to keep good health, and to others on the score of fraternal charity. When you wash your face, carefully clean your ears outside and inside, hands and nails, the

back as well as the front of your neck. Use pure water and also plain soap for the hands.

2. See that your clothes are clean and well and neatly mended. Poor but clean clothes are never offensive. You may be excused for not having costly garments, you cannot be excused for wearing soiled and torn clothes and dirty shoes, especially when going to class.

3. Brush your hair well. Do not use oil and pomades that may be offensive to others.

4. Keep all your toilet articles and implements strictly clean. Do this work yourself and never leave it to others. It is less disagreeable to you than it is to others and it is in no sense degrading.

5. As you are expected to go clean, so you must try that everything about you is kept clean and in order. Your desk, your books, and copybooks. Your classroom should be clean for it depends on you.

Do not throw paper on the ground, do not spill ink on desk or floor, do not scribble on walls and blackboard, never write or make marks in books that are not yours. Even in your own books nothing should be seen, that may discover an ill-mannered character. Remember that clean and neat books give fairly good idea of the owner. If a book could only speak, this is what it would say: "Please, do not handle me with dirty hand; I should feel ashamed to be seen, when the next reader borrows me. Please do not make marks on me with ink or pencil, it would spoil my looks. Please, do not lean on me, when you are reading; it hurts. Nor open me and lay my face down on the table; you would not like to be treated like sheet of paper; it would strain my back. Remember I want to visit a great number of other readers after you have done with me. Besides I may meet you again some day and you will be sorry to see me looking old and worn out. Help me to keep me fresh and clean, and I will help you to be happy and good".

6. Use method in your work and you will find time for all your duties. Live according to rule. Fix your time for rising in the morning allowing a sufficient margin for your prayers and exercise. Adhere strictly to the Preps.

Try to maintain order everywhere. Let there be a place for everything and let everything be in its place.

You won't then lose time and temper by looking in vain for things mislaid, and thus it helps you to be in things. In this way one virtue prepares the paths for other virtues e.g. punctuality neatness and many other virtues.

Outward cleanliness and other virtues are only the reflection of the inner condition of the mind and soul. If your mind and soul are unclean, your outward behaviour will unavoidably betray the inner disposition.

7. God knows the inner most thoughts of our mind and the most hidden actions and reactions of the soul. Therefore be clean, very clean in your thoughts. Be always on the alert to control your mind. Thoughts come into your mind, good and bad thoughts. You cannot do anything against that. Do not feel uneasy about it and do not get nervous when bad thoughts attack you. Let them never confuse you. Be a man and face the facts. They are part and parcel of human nature. But be on your guard never to sustain them, because it is just that what harms you, which as a rule carries to very serious consequences.

Shun them and give them as little opportunity to enter into your mind as you possibly can. What you have to do, do it, but do it with a clean mind; keep yourself continuously busy with your work or with your hobbies. Never be idle, do not sit down just dreaming away. Keep your eyes under control, Much poisonous harm enters the mind through eyes. Avoid bad company and bad characters as your most dangerous enemies. Keep away from doubtful conversation, show a horror for bad jokes and dirty language.

This needs character and a strong will. You are to be a gentleman. Show that you are a student of strong character. The name of your parents and your name should stand for godliness in all your actions.

CHAPTER IX

ON THE STREET

1. Be unselfish, always, also on the street. You and your friends should not occupy the whole pathway, leaving no place for others to pass. Do not stand in groups so as to block the pavement.

2. Learn to use the proper side of the road. Follow the custom of the place. Have your eyes open and pay attention to the traffic agents and follow their directions. It is for the common good that they are standing there. Before crossing the street, look to left and right, whether you can cross it safely.

3. Men and boys, when walking with ladies, children or older or of a higher position than you, keep on his left, and when walking along a street, that person should be nearest the houses.

5. To salute a person whom you know, such as your teacher, a relative or an officer, is a mark of a well-educated student.

A word salute if you pass near that person, or, if far, the customary salute, will give you the satisfaction of having fulfilled a duty. Never purposely avoid the sight of a person whom you know. Show your respect and wish your old teacher when you meet him. Travelling in train or bus, without a ticket is unfair and a crime.

It is also unjust to keep out of your compartment people, who have as good a right to be there as yourself.

Social standing confers no such privilege on anyone, unless you have reserved your compartment. Only the vulgar squat down on the seat with both their legs up, or stretch themselves upon it at full length to the great inconvenience of fellow passengers. Keep the floor of the compartment clean, without littering it with orangeade etc.

CHAPTER X

THE QUEUE SYSTEM

In many places when a crowd gathers near a window to buy railway or cinema tickets, people form themselves into a line or a queue and the first to come is the first to be served. So do many people in many countries. At bus stops, there is no rush and pushing of one person by another.

When entering a bus, or train, let people get down first and then enter yourself in order. Thus by avoiding a rush, you save time and cause no inconvenience to anyone. This system should be followed also, when going out of a hall or classroom. Many people perish in cases of fire owing to a rush in leaving the hall. Don't rush for the stairs, when leaving the classrooms. Let those nearer the steps go down first.

GENERAL POINTS

1. Do not be foolishly silent and shy before your superiors; be simple and natural. Shyness is often but a thinly veiled conceit. When you are shy you are thinking too much of what others think of you. On the other hand, impudence is intolerable.

2. Do not be ashamed to say, "I am sorry" or "I beg your pardon", when you have offended others, either in a big

or a small affair. Never omit; "Please, or, Thank you", in asking or receiving a small favour.

3. Do not interrupt when a person is speaking; if you have to speak to a person, who is having a conversation with another, keep at a distance from them and do not address any of them before first saying; "Please, excuse me", nor insist again if they still hold the conversation.

4. Open the door for older people, and offer them a chair, when they enter the room, and see them off with "Thank You, Sir!"

5. Let your writing, especially your name and any address you write, be clear and easily readable, as when speaking, endeavor to pronounce the words distinctly and in a voice that may easily be heard.

6. Do not judge harshly, but try to think the best of everyone and do not carry tales.

7. Do not allow foul talk or bad language; show that you do not like it by leaving the company or by speaking of something else. Be fair in your dealings with others and strictly honest. Do not cheat. Point out the mistake a shopkeeper sometimes makes, even when he makes a mistake in your favour. Do not say: "He must be more careful"; or "That is his business", but be honest always and teach others in this way by your example. Do not conceal the truth to obtain any thing you want. A truly sincere and honest man wins the hearts of all.

8. Do not be "thin-skinned", and easily offended; but try to have cheerful and pleasant ways. Be ready to forgive and forget, thus you show a golden heart.

9. Harden yourself to endure pain without complaint. Of course, should you feel unwell, you ought to inform your superiors or House-master in order that they may procure a remedy; but do not make the whole House uncomfortable if say, you have a toothache; nor beg to be exempted from your duties for such a light reason as

this. Learn to think of others' comforts before your own. Be a man. In any difficulty consult others wiser than yourself, but do not act without thought. Do not be easily led. Weigh deliberately the pros and cons of the case and then form your own judgement. In this way you will cultivate the rare virtue of practical prudence, generally called "common sense".

If you're worsted in a fight
Laugh it off,
If you' laugh it off you're right,
Laugh it off.
Don't make tragedies of trifles,
Don't shoot butterflies with rifles,
Laugh it off.
If your work gets into kinks,
Laugh it off.
If it's sanity you are after,
There's no recipe like laughter,
Laugh it off.

10. Always look bright and cheerful with a pleasant smile on your face. Carry the sunshine of your presence wherever you go. The sight of your joyful countenance may be the means of rolling away many a dark cloud from the minds of others. Smile and the world will smile on you.

11. There is no surer means for being always happy and cheerful than the testimony of a good conscience. Resolve therefore to perform conscientiously your duty to God, to Pakistan and to your school. Look always at the bright side of things. You may have some times to suffer from sudden jolts but do not forget the overwhelming weight of good in the other scale-pan, for which you ought to be grateful to God.

12. Learn to laugh at the little troubles, that sometimes come to you. Even keep a smiling face. Remember, every dark cloud has a silver lining; after a storm comes

a great calm; after the night comes the day. Laugh off your worries; don't give way to the damps i.e. to sadness.

13. Be accurate. Clear your doubts by asking questions. A little knowledge of which you are assured, is worth a good deal of doubtful information. Work therefore carefully. Use your brains; teach them to work, do not rely on "Keys". These are destructive of thought. They dissipate the mind. Attend to every detail; compare, observe. What is worth doing at all, is worth doing well. Attend carefully to the instructions and explanations of the teacher. Take notes. Be constant. Whatever you undertake, do your utmost to bring it to a successful end. Do not abandon it for some light reason, or for no reason at all. Let the difficulties you meet with, only strengthen your determination. What is easily gained, is of little value. Nothing worth having, is attained without labour and even drudgery. Strive against the natural fickleness of youth.

SOME IMPORTANT POINTS, ALWAYS TO BE REMEMBERED

TRUTHFULNESS

Always speak the truth without regard to consequences and no matter how good a reason you may think you have for saying what you know is false. It is a cowardly and dastardly thing to tell a lie. Even liars respect people, whose words can be depended upon. Speak the truth and shame the devil.No manly student will tell a lie or act deceitfully in any way. Telling a lie shows baseness of character.

KEEPING SECRETS

Never betray a secret entrusted to you. It is not yours to tell. If asked about it by people who have no right to know, kindly and politely avoid the subject and turn the conversation to something else. But there may be cases in which the revelation of the secret to persons entitled to know it, becomes necessary.

USELESS CURIOSITY

Do not be curious about matters that do not concern you. Do not peep into the affairs or secrets of others. Avoid looking or even glancing at what another is reading or writing. Mind your own business. When travelling, do not ask strangers where they are going, what their business is etc. If you wish to enter into conversation, let it be about impersonal subjects. Do not force others to talk; if you perceive that they prefer to remain silent, be silent too.

Hold yourself erect bodily and mentally.

RIGHT CONVERSATION

Let your conversation be bright and generally about pleasant or useful or amusing topics.

BAD LANGUAGE

Never indulge in coarse words, improper jokes or stories or make fun of holy things. Avoid all scurrilous, profane and indecent words and subjects, even with your closest friends. Your talk can be witty and entertaining without such a degradation of speech. If such words are used in your hearing, go away. If you cannot, well retire, reprove the speaker by your modest silence. If the delinquent be a student, younger than yourself, rebuke him.

TALEBEARING

Do not tell tales or say unkind words and things about others. A tale bearer is a very despicable person. Never crack a joke, however witty, at the expense of your neighbour. Do not make mischief by repeating any personal remarks you may have heard to the disadvantage of those present, but rather what you have heard to their credit. Speak of others in their absence, as you would have others to speak of you in yours. One who never bursts another with his words, is always very highly esteemed. Do not interrupt a person speaking; to do so is almost as rude as it would be to stop in front of someone walking.

Listen attentively till the speaker has finished and do not anticipate what he is about to say. If you wish to

say something in addition, wait for an opportunity. If you wish to correct some mistake, do so gently, not as if you were eager to show off your superior knowledge. Do not assert your opinions in a loud voice. Defer to others. Cocksureness is a sign of youth and inexperience.

ABUSE AND QUARRELLING

No gentleman shows anger by abusive words, not even to inferiors. Restrain yourself, when you feel your anger rising; you will be glad of it afterwards. It is impossible to recall a hasty word and it may do incalculable harm. Only very vulgar persons use opprobrious words and epithets, and call names. It is always possible to withdraw from a quarrel and preserve one's dignity. Be slow to take offence at what may be said. Offence is very seldom meant; and when it is, the wisest thing to do is to take it playfully as if it were not. A thin-skinned touchy student is voted a nuisance by his fellows and left alone. If you find you have offended someone by a word, apologize.

This is a manly and gracious thing to do, and will win friends.

GRUMBLING AND DISCONTENT

Do not give way to the spirit of grumbling or discontent. Be cheerful. Look at the bright side of things. Every cloud has its silver lining. Make the best of everything. We must not expect universal perfection in this life. It is the easiest thing in the world to criticise and find fault. Faultfinding generally springs from a very narrow and conceited mind. We should rather try to remedy evil than talk about.

DETRACTION

Make the best of everyone. Make such allowances for others as you readily do for yourself and you will become the favourite of all. Never think or speak hastily of anyone, no matter how strong appearance may be against him.

It is the motive for the most part that makes an act good or bad, and this you cannot see. It is the task of

only a few to pass judgement on others; do not therefore rashly judge a person's words and acts. Rather take a warning from them, for your own correction.

Sow an act, reap a habit, sow a habit, reap a character, sow a character, reap a destiny.

THE RIGHT WAY

(Good Manners)

BY MR. F.H. HYDRI

The Right Way

The following tips on how we ought to behave on different occasions are given for the guidance of those who wish to acquire a polished personality and seek to win the respect and friendship of others.

Be Kind, Thoughtful and Sincere

Always be kind, thoughtful and sincere to others. Have a genuine desire to consider the other fellow and prevent his being embarrassed. You are not going to be liked if you are in the habit of laughing and enjoying yourself at some one else's predicament.

Try to form the habit of doing something to help others each day. This will give you a lot of pleasure and inner satisfaction. If you cannot be of any practical help, the least you can do is to be sincerely sympathetic. But never, never make fun of others' troubles.

Be Honest and Fair

Be honest and fair in your dealings, even if you have to suffer for it. In the long run you will be the gainer.

If some one else has been dishonest and unfair to you, don't be vindictive in turn to him. Be 'big hearted', and live up to your standards; don't be down to his. The greatest lesson that you can teach such a person is to return his dishonesty or unfairness with honesty and fairness on your part. He will soon realize his folly. If you commit a mistake, don't try to hide it or be ashamed to own it up. There is nothing to be ashamed about it, we all make mistakes. Be proud of the fact that you have boldly accepted the responsibility for your mistakes. Here, we are referring to mistakes that we did not know were mistakes, before we actually committed them. If we commit mistakes knowingly, then it is being foolish and we ought to be ashamed. But even if we have committed such a mistake, we must still accept the

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responsibility for it and face its consequences. Only that is fair.

Relating to the same quality is the most misused word 'tact'. Tact does not mean to twist facts to please others. It actually means to convey the exact meaning, but using the most pleasant words while doing so. Accuracy is, however, more important than pleasantness. Always make sure you say what you mean, even if it is unpalatable to others.

To be honest and fair and to do only what you feel is right, is one of the greatest qualities that you can possess. And, to be called an honest and fair person is the greatest tribute that you can be paid.

Do not let others down

By letting someone down you are only letting your own self down and no one else. It does not become a good person to do so. To talk ill behind some one's back is to stoop down to one of the most degrading things any human being can do. Never talk anything about anyone when he is not present, unless it is something good about him. If you have anything against him, talk it over patiently, face to face with him, and clear the matter up; if you haven't the courage to do so, then please keep quiet. You have also no right to speak behind his back.

Everyone has his bad and good qualities. Try to look at the other person's good qualities more than his weaknesses. To look at our own weakness occasionally, will make us see things in a better perspective and we shall be able to appreciate the problems of others more clearly.

Keep your Promise

Be a man of your word. Think carefully before you make any promise. If you feel that you will not be able to fulfil it , don't commit yourself. But once you have promised, there should be no going back on it. People

who do not keep their word cannot be trusted for anything.

Shoulder Resoibsibility - Do your Share.

Be always willing to shoulder responsibility and do your share of work whatever job comes up. Shirkers and slackers don't win the respect of others, nor do they achieve much. Do not be tempted to follow suit if you see someone else not doing his share of work or not shouldering his responsibility. He is responsible for his own actions and you for yours. May be, you will be able to influence him for the better by your example. If God has given you the strength and will, try to do more than your share and help those who are not so fortunate as you. The pleasure to be able to do so will be yours.

Stay in the background when necessary

The person who wants to stay in the limelight all the time will not be liked as much as a person who knows when to keep in the background. Be willing to stay in the background and to give others a chance. Do not go out of your way to curry favour or try to force praise on yourself. Praise, if you deserve it, will be in the hearts of your friends and not displayed on their lips. The latter may be flattery to please you since you are looking for it.

Derive pleasure from within you, from the fact that you are doing what you feel is right, and not by listening to other people. Shun flattery in all its forms. Those who know themselves do not need it, nor do they indulge in flattering others. As opposed to flattery, do not fail to appreciate good in others whenever you see it.

Many other traits may be mentioned but these six make up the most important part of 'good manners'. Having good manners does not only mean holding your fork and knife at the right angle when you eat, or being highly polished on the surface. Having good manners mainly means acting decently and thoughtfully towards

others. If you try and analse the success of people who are respected and who can easily make friends and keep them, you will find it difficult to trace an exact formula for their success. Each will vary according to his personality. But it is very likely that you will find all, or most of the six traits mentioned above, in them.

So much for talking generally. Now here are some specific 'DOs' and 'DONTs' for various occasions-simple but by no means complete. With these as stepping stones, with a little common sense, it should not be difficult to find answers to situations not covered in here:-

In the School/College

(a) Listen to your class and dormitory mates courteously when they are speaking. Await your turn.
(b) Don't gallop around in your dormitories, classrooms and on the verandahs, endangering others.
(c) Be friendly with all. Don't show any dislike for others or let them down.
(d) Wait for your teacher to finish speaking before you ask any question.
(e) Don't laugh at other people's mistakes.
(f) Keep yourself and your belongings neat and tidy.
(g) Keep your dormitory and classroom clean. Don't throw waste paper etc., around; put it in the receptacle provided.
(h) Don't damage the gardens, furniture or buildings.
(i) Be polite and courteous to visitors. Ask them if you can be of any assistance to them if you see any around, on their own. Don't forget to wish them, and address them as 'Sir'. Let them see you in your best behavior.
(j) Always be punctual. The habit of being late grows and becomes social handicap when school-days are over.

(k) When you are assembled in the School/College Hall for any function or lecture see that you observe proper decorum. Listen attentively to the speaker. Don't doze or look bored. It is very rude to do so. Applaud to show appreciation at the proper time by clapping in a decent manner. Make sure you do not laugh or smile when the matter is serious or sad. If you have any questions to ask the speaker after his talk, ask them slowly, clearly and loud enough for everyone in the hall to hear what you are asking. Think about the question before-hand. Never whistle, tap the floor with your feet or create such other disturbances. They do not reflect well on a good and well-behaved student community. Don't be frightened or shy to ask questions after the speaker has finished-questions show the interest you have taken.

(l) You will be surprised if you know how genuinely interested your teachers are in your personal problems and how eager they are to see you develop to your maximum capabilities. Your teachers are your best friends here. Respect them, and don't hesitate to discuss with them any difficulties you may have.

(m) If you want to speak to your teacher and he is busy, wait quietly till he is free. Avoid listening another pupil, or looking over his shoulder to see what he is writing. This is as bad as reading another's letter without permission to do so.

(n) Be prompt to offer or move a chair, clean the blackboard etc., for the teacher. This habit will stand you in good stead throughout your life. You will not feel shy to do little gallantries for others, later in life. Help newcomers to the School/College by being friendly to them. Be willing to do favours to other students, but don't do their work for them or you will actually be doing them harm. You may, however, coach a weak student and help him overcome his weakness, as a good deed to him.

(o) Don't try to boss over or bully the younger students.

(p) Don't indulge in the following indecencies:-

(i) Walking about with a superior air.

(ii) Borrowing books, pencils etc., never to return them.

(iii) Boasting of your achievements.

(iv) Starting tales on other students.

(v) Being quick to pick quarrels.

(vi) Try to run everything you are connected with.

(vii) Bullying your School/College mates.

(viii) Cutting others short by saying, 'I know' or 'you are wrong'.

(ix) Trying to get others to do your work for you.

(x) Humiliating others by laughing at their mistakes.

(xi) Playing practical jokes which are likely to cause misunderstanding and strained relations

(xii) Cutting jokes with others which you cannot tolerate yourself. Jokes must be decent and of refined taste. Never indulge in vulgarity.

(xiii) Taking something that does not belong to you.

(xiv) Dragging chairs and other furniture.

(xv) Swinging on the hind legs of chairs.

(xvi) Carving your name or School/College numbers on desks and walls.

(xvii) Leaving the fans and lights on when you leave the rooms.

(xviii) Disturbing others by making noise.

At Sports

(a) Play fair; play a hard and clean game.

(b) Be a good sport, be a good loser, but just as important, be a good winner --- generous in defeat and modest in victory.

(c) Be enthusiastic in your loyalty to your own team; cheer them up as pleasantly as you can. At the same time do not fail to applaud merit in the opposing team, when you see it. Never, never pass any unpleasant remarks on them.
(d) Accept the judgement of the referee even though you may feel an injustice has been done. A referee's decision is never to be argued.
(e) Work as a part of the team -- never as the sole star. All these constitute the 'Sportsman spirit'.

On the street

(a) Dress neatly but not conspicuously.
(b) Keep your conversation between you and your companion.
(c) Don't yell or run in the street.
(d) Don't stare or point at anyone on the street. (This also applies equally elsewhere).
(f) Don't eat in the street.
(g) In a bus or a train offer your seat to the old or to ladies if there are no other seats vacant. Behave properly and don't disturb others if you are in company, or else you might be termed as 'ill-bred'.
(h) Don't sing or whistle in the street.
(i) Look ahead and give way to those coming from the opposite direction. Always walk on the left side of the street.
(j) Wish him when you meet an acquaintance.
(k) Only patronise good and clean restaurants for cold drinks, tea, etc. Don't frequent filthy and dirty stalls.

At the Table

(a) Be prompt, don't keep others waiting.
(b) Eat inconspicuously and silently. Don't make noise in munching your food or using your fork and knife. Learn to use the latter efficiently.
(c) Don't soil the table.

(d) If you have guests, see that they are all served before you start, and don't forget to see if you can help them with anything, throughout the meal.

(e) Make quiet and pleasant conversation with those sitting near you. Avoid unpleasant and distasteful topics.

(f) Don't reach across somebody if you want anything from the table. Request the one nearest, to pass it on to you whatever you want by saying, "May I have the salt-pepper -curry etc., please".

(h) Don't play with the crockery or the cutlery on the table. Pick up your fork and knife only when you start eating.

Some of the worst offences at the table are:-

(i) Chewing with the mouth open.
(ii) Eating fast.
(iii) Shovelling foods into the mouth in large forkfuls.
(iv) Swallowing with gulps.
(v) Noisily sucking through the teeth.
(vi) Licking fingers or lips.
(vii) Making clatter in handling cups and cutlery.
(viii) Talking with mouth full.
(ix) Bending low over the plate.
(x) Picking the teeth openly with the fingers or the tooth-pick. Fingers must never be used for this and if a tooth-pick is being used the process must be covered with the free hand, and finished as quickly as possible. The best thing is to wait till you leave the table and then do it in privacy.
(xi) Belching: If you can't avoid, put your hand in front of the mouth and then apologise by saying 'Pardon me'.

At a Party

(a) Arrive in time and watch your appearance.
(b) Don't try to have the limelight all the time.

(c) Take part in all the entertainments even though it may seem silly to you.

(d) Be agreeable to all in the party. Do not spend all your time with only a few. Move around. Do not find a secluded corner and spend all the time there. Make conversation with people around you; that is why you have been invited to be there. Don't look bored even if you are feeling bored -you are likely to spoil the enjoyment of others.

(e) Avoid being personal.

(f) Don't whisper and don't talk in a language which others near you do not understand.

(g0 Learn the proper form of introductions.

Always

(i) Present a man or a boy to a woman or a girl ["Mrs. Sajjad, meet my brother, Rahim" or "Mrs. Sajjad, may I introduce my brother, Rahim?"]

(ii) Present a younger person to an elder. ["Father, this is my class-fellow, Rahim."]

(iii) Present a guest to a hostess or a hostess, as in (i) above. An example of a complete form of introduction could be as follows:-

Introducer: Mrs. Sajjad, may I introduce my brother, Rahim?

Mrs. Sajjad: I am pleased to meet you; how do you do?

Rahim: How do you do?

After the introduction some conversation should be started. Do not stand dumb after you have been introduced. If you have nothing else to start with you can always say something about the weather being fine or hot or cold, etc. This should start it off. Do not try to make conversation with ladies you have not been introduced, or know them before, or they talk to you first.

(h) Rise when ladies enter.

(i) Be careful of your language, particularly if ladies are present. Don't say anything that may embarrass them.

(j) If you are the host, your job is to look after the guests. See that they are served, talk to them, and avoid getting into groups of your own.
(k) Don't overstay the hospitality. Leave when it is time to do so. Do not forget to thank your host and hostess and tell them how much you have enjoyed their party, before you leave.

At Home

(a) Respect the privacy, opinions, and feelings of all members of the family.
(b) Be neat. Don't expect your mother to do all the picking up after you.
(c) Be polite with members of your own family as with others.
(d) Be punctual at all meals.
(e) Do your share of the work at home.

General Points to Remember

(a) Be polite to everyone. Politeness costs nothing but pays rich dividends in return. It is sign of good bringing up. Always say "please", "will you" when you want someone to do something for you.
(b) Always help the poor, the old and the crippled, if they require your help. Be kind-hearted. Remember, servants are as good human beings as you. Treat them as such, with all due consideration. Don't forget their food when they are out with you.
(c) Have self-respect. No one will respect you if you do not respect yourself. Self-respect will make you unwilling to do objectionable things and enable you to hold your head up, and keep it up. People who do only what is right will always look the other in the eye. Pretenders who try to force their heads up, lack the charm and the ease of personality, and impress no one.
(d) Pay attention to your appearance. See that you are neatly and tidily dressed and well groomed all the time. A man who is tidy in outward habits is usually also tidy within him. Wear

plain, clean and simple dress and avoid gaudy and bright colours. The latter do not show a good taste. One is judged a lot from his appearance and dress; therefore this habit needs attention.

(e) In company or in public avoid:-
   (i) Yawning
   (ii) Belching
   (iii) Sneezing
   (iv) Blowing your nose
   (v) Clearing your throat.

If you cannot avoid any of these faults use your handkerchief. Say "Sorry" afterwards only if conversation has been interrupted.

   (vi) Scratching
   (vii) Cleaning your ears
   (viii) Picking your teeth
   (ix) Spitting
   (x)Picking or biting the nails.

(f) Have a good, easy and upright posture. Don't be too stiff and don't slouch. Don't keep your hands in your pockets or on your hips, hold your head up and shoulders back, don't droop.

(g) Sit back comfortable in the chair, not on the edge as if you are ready to spring out, but don't adopt a lolling position either. Keep your hands in your lap or on the arms of the chair don't fold them across your chest and hug yourself - this makes you look tense. Relax.

(i) Keep your hands and fingers under control. Don't get into the habit of unnecessary gestures — a gesture should only be made sparingly when you want to emphasise a point.

Avoid:-
   (i) Fingering a buckle, button or tie.
   (ii) Playing with watch or key chain
   (iii) Tapping the table or chair.
   (iv) Licking the lips.
   (v) Whistling in public.

(vi) Running fingers through the hair.

(vii) Nibbling a pencil.

(f) Speak slowly and clearly, and loud enough only for the person concerned to hear. Don't mumble to yourself. Avoid bad language.

(k) When shaking hands, take a fully and fairly firm grasp of the other's hands shake twice or thrice ; then slowly ease your hand away; do not pull it. A hand-shake is not a test of strength; nor is it the handling of a limp hand for the other to shake hands. Don't offer your hand sitting down.

(l) Learn to make conversation. You will never learn it unless you practise with your friends. Find out a subject of mutual interest; this makes conversation easy. Reading the newspaper intelligently and regularly will always provide you with something for conversation. Conversation is like a volleyball being passed from one player to the other and back; it is never a one-sided affair; otherwise it becomes a speech. Don't talk all the time and don't keep listening all the time; have your share of both, by listening and talking in turn. Never interrupt the other's talk; let him finish before you start, and do listen to what the other is saying; don't be thinking only of what you are going to say when he finishes. When one subject has been fully thrashed, start another one conversation without differences of opinion would be very dull indeed. Surely one's opinions do not all the time agree with those of others. You may have different views on a subject but remember differences of opinions must be expressed politely, not bluntly. Avoid arguments and unpleasant talk, and finally, never correct or contradict abruptly, with the intention of making the other person feel small. The more you read, listen and think, the more you will have to talk about with others. Ease and poise in conversation comes from practice

and there is no one better to practise with than your friends.

(m) Never put personal questions to anyone you do not know very intimately and are not free with. It would be rude, for instance, to ask somebody you do not know very well, questions like these:-
'How much pay do you get?'
'How much land do you have?'
'Why don't you buy a car?'
'How much did this cost you?
'When do you intend getting married?
'Is your sister engaged?
'Why have you taken up this job?

These are personal and private matters about which people do not like to talk about with strangers or mere acquaintances. So avoid them or you will be dubbed ill-mannered!

(n) Don't brag and boast. Be modest. If you are good, prove it by your actions, and people will appreciate you. There is no need for you to talk about it.

(m) Be prompt in writing and replying to letters. Learn the correct form of each type of letter. Use white, light blue, light green or light cream papers and envelopes only. Use unrolled paper preferably; letters on all sorts of coloured paper or on any old paper that comes your way, shows a bad taste. Never use paper on which verses etc., have been printed. That is not the place for them. Do not write anything except the address on the envelopes. Please reply soon, etc, if it has to be written, should go in the letter, not on the envelopes.

(p) Invitations must always be sent out and acknowledged neatly in their proper form. They must be prompty replied to.

EXAMPLE OF INVITATION

Mr. and Mrs. Sajjad Hussain request the pleasure of Mr. and Mrs. Feroze Khan's company at dinner at 8 -30 P.M. on Thursday, 14th August, 1989 at their residence.

RSVP
Bungalow No. 2
The Mall. Lahore.

REPLY TO THE ABOVE INVITATION

Mr. and Mrs. Feroze Khan thank Mr. and Mrs Sajjad Hussain for their kind invitation to dinner on Thursday, 14th August, 1989 and have great pleasure in accepting.

2nd August, 1989.

REPLY REGRETTING INABILITY TO ATTEND

Mr. and Mrs. Feroze Khan thank Mr. and Mrs. Sajjad Hussan for their kind invitation to dinner on Thursday, 14th 1989 but regret their inability to attend owing to a previous engagement.

2nd August 1989

Lastly, always be punctual to the minute for all occasions. Know how long it takes you to get ready, what is the distance to be covered before you reach the appointed place, and the time it will take you to get there. Start at the right time from your starting place. It is better to be ahead of time by two or three minutes but never be late.

The principles written above are those commonly accepted by society, and are meant to give you a foundation based on which you can move around and meet people with the knowledge and confidence that

you will know what to do at different occasions. People who are not sure of themselves in this respect miss a lot of fun in life through the self-consciousness that they may be doing the wrong thing.

Good manners do not come by reading alone, for good manners are habits and habits are inculcated through constant thought and practice. We hope our young readers will not only remember these hints but try to practise them, to start with amongst themselves. Thus they will be able to develop personalities of which they can be proud and which will help the latter to live a successful life as good citizens of the State.

'I disappove of what you say, but I will defend to death your right to say it,'

Voltaire

PREFECTSHIP
IN
PUBLIC SCHOOLS

Adapted from Col ND Ahmad's monograph
A Practical Course in Leadership.

PREFECTSHIP IN ENGLISH PUBLIC SCHOOLS

'The self-government of boys' has been a salient feature of English Public Schools since the Middle Ages. In the beginning, the older boys were required to 'watch over the other boys and report misdemeanours to the master'. At Eton, in the sixteenth century, the prefects were to look out for 'YII kept heydays, unwashed facys, fowle clothis and sich other.' They had, of course, no power to deal with disciplinary cases or to inflict punishment themselves; they would only report the matter to the masters.

The monitors started administering discipline towards the fag end of the eighteenth century, and in the course of time they became all-powerful. The chief reason for this malpractice was the increased number of pupils as compared to the number of teachers which remained static. Naturally, the survival of the fittest became the rule of the day. And the older and stronger boys played the self-imposed role of juvenile rulers with a right to inflict 'flogging' and demand 'fagging'.

This state of affairs made English Public Schools extremely unpopular in the early nineteenth century and many people thought of closing them down. But then Thomas Arnold, the famous headmaster of Rugby School, appeared on the scene. He can be called not only the saviour of the decaying schools but also the creator of the Public School System which has grown in vigour with the passage of time. He made a positive approach to the problem by refusing to grant the boys the rights which they had been enjoying for numerous generations. He reformed the Prefectorial System, giving it a purpose and meaning.

Arnold set ideals in place of mere conventions by enunciating his aims in an address to the prefects: What

we must look for here is first - religion and moral principles; secondly, gentlemanly conduct, thirdly, intellectual ability.' Henceforward, the unruly prefects, under the magnetic influence of his personality, not only turned into an instrument of developing esprit de corps among their fellow students but also became willing and obedient pupils of their masters whose authority was once again restored. Infact, it was Arnold who founded the Prefectorial System as we find it today.

Arnold appointed his prefects only from amongst the abler Sixth Formers (pupils of the highest class in the school). They 'were taught to have an earnest purpose in life and the prefect system gave them experience in the arts of authority.' The ordinary government of Rugby School was thus largely left to the older boys. But he could never allow in the school the boys who were incapable of deriving any good from his system or whose influence on others was decidedly pernicious.

There was nothing original about the device Arnold adopted because, as stated earlier, the control of boys by boys dates back to the Middle Ages. But what he introduced was his close relationship with the boys of the sixth form, by means of which he was able to influence the whole school. This masterly stratagem revolutionized the school management and had a magical effect in establishing the discipline which has proved to be the chief single factor in shaping Public School boys into sound young leaders.

The prefectorial system as founded by Thomas Arnold has undergone, in the course of time, a great change inasmuch as in modern times it requires of the prefects to be the servants rather than the masters of their schoolmates. The present-day prefects enjoy no cheap privileges as did their predecessors of old. *They have now to be the benevolent guides and the success of their appointment is reflected in the amount of enthusiasm they stimulate in their comrades without in any way 'bossing' over them.*

They have, as a matter of fact, to act as leaders in the small community of their school. A leader, as the term denotes, is one who leads or shows the ways by going ahead. *So the prefects have to set the right patterns and also know the way of obtaining obedience, confidence, respect and willing co-operation from other boys. This increases their responsibilities manifold and makes their task uphill, giving them in return no privileges except the well-deserved satisfaction of having led their companions.*

RULES OF PREFECTSHIP/LEADERSHIP

An expert on Public Schools once remarked, 'it is not easy to secure wise prefectorial authority, except by means of able boys staying out the full period of boyhood at school'. Who can be these 'able boys'? Are they some special souls born with the qualities to fit into a prefectorial role or can any ordinary boy rise to the high office of responsibility? *The fact is that any boy who is assigned an appointment can become a successful prefect if he understands the rules of prefectship and knows how to practise them in everyday life.*

The subsequent paragraphs comprise a brief discussion of these rules and it is hoped that their careful study will be of great practical use to the cadets aspiring to be good prefects.

Rule No. 1 Know your duties:

When you are given an appointment, find out all the duties that are attached to it. As a dormitory prefect you must clearly know that you are responsible for the overall efficiency of your dormitory; you have as such to stimulate your companions to keep their places, clothes and persons clean and tidy, to distinguish themselves in studies and sports, and to be on the best behaviour at all times inside and outside the dormitory. *An appointment-holder who understands every minor detail of his job and tries to*

carry it out most conscientiously will always be liked, respected and admired by cadets and staff alike.

Rule No. 2 Know yourself:

As a prefect and also as an ordinary cadet, you should always study yourself objectively. Like all human beings you must have some weak points which you can discover by self-analysis, through close observation of your seniors and by soliciting your teachers to apprise you of your shortcomings during formal and informal interviews. *Once discovered, a serious effort should be made to eliminate these weaknesses,* and if this process of elimination is carried out persistently, you are sure to be an ideal cadet and a good prefect one day.

Rule No. 3 Win over your companions:

You cannot obtain loyal co-operation from cadets unless you make a place for yourself in their hearts. Selfless service alone can help you in achieving your object. Be polite, sympathetic, helpful and friendly to all those who are supposed to be under your 'command'. Be impartial in your dealings and treat everybody alike. *Do not show special favours to your friends and nurse no grudge against those who do not like you.* All this will create a team spirit among your companions and once this is achieved you have paved your way to success, a brilliant success.

Rule No. 4 Try to be a model for others:

An appointment does not relieve you of any of the normal responsibilities which an ordinary cadet has to shoulder. As a matter of fact you have not only to carry the burden of your appointment without any special privilege or concession, but also have to maintain a very high standard of behaviour because all other cadets closely watch you in the dormitory, on the playground, during classes, at functions, while in the mosque and almost everywhere for emulation. *As a successful prefect you have to subject yourself to a discipline twice as strict as that of an ordinary cadet.*

The following suggestions, if faithfully acted upon, can help you become a model for the cadets:

(*a*) Be loyal to your seniors but not to the extent of carrying tales to them.
(*b*) Be sympathetic but firm in your attitude towards others.
(*c*) Don't make degrading remarks about your companions.
(*d*) Show moral courage to own responsibility for your actions, good or bad.
(*e*) Don't tell a lie as one lie leads to many others. Develop the necessary strength to speak the truth even if this costs you a friend.
(*f*) Develop a high sense of self-respect. If your opinion is invited, say what you honestly feel. Don't flatter your superiors but discourage your juniors if they indulge in flattery before you.
(*g*) If there is any 'fatigue work' to be done, take your full share in it. Your lead will at once bring round the wavering.
(*h*) Have a good turn-out which means the correct fitting and wearing of clothes with a smart body inside.

Rule No. 5. Show dignity in your dealings with servants

You have often to deal with the servants who work under you in the House or in the Mess. Be always courteous to them but never allow them to disregard your instructions. Don't forget to ensure that the task given to them is properly carried out. As most of these servants are illiterate and none too intelligent, it is your duty to make them clearly understand what you want them to do. Again, after assigning the task, the completion has to be checked, otherwise you may be let down when the House staff finds out the task half done or not done at all. Your reply, 'Sir, I told the orderly to

do this,' will obviously not absolve you of the responsibility.

If you want to exercise proper control on your servants, you must not act in a way that degrades you in their eyes. Remember that a prefect who accepts an extra share of sweet dish from the cook has one day to pay back this favour in one form or the other which eventually may bring him a bad name in its wake.

QUALITIES OF A PREFECT/LEADER

In addition to the study and practice of the rules of prefectship, the appointment-holders should also find out what personal qualities they have to possess in order to successfully carry out the assignments entrusted to them. If the young prefects succeed in developing these qualities, they will themselves be learning to overcome the numerous situations in which they get stuck every day. Some of these qualities have been described below for their benefit.

1. Distinction in Academics:

Ignorance and fear are almost synonymous. If you are weak in studies you will avoid facing bright students who will naturally feel superior to you and may not look to you for inspiration and guidance. As a result, you will lose self-confidence without which no prefect can succeed.

2. Distinction in Co-curricular Activities:

It is essential for you, as a prefect, to be popular with your cadets and popularity can be won by distinguishing yourself in certain spheres of your life outside the classroom. If you are a good football player, your cadets will not only applaud you at the playground but will also regard you as a hero who brings them honour in the inter-house matches.

The field of co-curricular activities is very vast. You can choose anything to your taste provided you care to do so. You can excel in athletics or swimming or boxing and you can have a hobby for yourself—hiking, shooting, gardening, debates or dramatics.

3. Honesty:

'Honesty is the best policy', is an old maxim. A prefect, who is not honest and fair, and shows no regard for moral values, forfeits the respect of his companions.

It is indeed easy to be honest where important situations are involved. You can afford to be honest when you are restoring a lost article to its owner or when you have been asked to give your evidence in a case to which you are an eye-witness along with others. But honesty is difficult to practise in trivial matters. Can't you think of innumerable instances where you have tried to save yourself from minor punishments? You make a noise in the class in the absence of the teacher, and when reported by the class prefect, you confess your fault, but not too readily. When asked by an arithmetic teacher why you have not done the home-task, your favourite excuse is that you tried but could not do the sums. If you search your conscience you will notice that on many occasions you have been partial to your friends while outwardly you have tried to defend your unfair acts.

If you want to be truly honest you must make a start at smaller things. In case you fail to do so you will develop the bad habit of telling lies which in turn will lead you to dishonest deeds.

4. Thoroughness:

To achieve complete success in your tasks you have to be extremely thorough in your methods. Once you are required to do a task you must study it from all angles, noting the difficulties you will meet in its execution and the way you are going to overcome them. As a social

activities prefect, if you have to organise your common room, you should first make a plan of the whole task and then start executing every detail of this plan, the success of which will obviously depend on the amount of planning you have done. You must, however, remember that if, after once setting the common room, you do not care to effect further improvement in it and supervise its daily running, your plan will lack thoroughness and you will be mostly undoing what you have already done.

Every day you have to do so many things which form an essential part of your daily routine. A Houseprefect is affected most in this respect. From reveille till the boys retire in the evening he has to organise and supervise numberless tasks besides co-ordinating the functions of other appointment-holders and reporting to the College Head Boy and the House staff to receive instructions for the day. A little careless planning on his part is sure to spoil the whole House show and bring discredit to him and his House. To make his plan absolutely thorough it is suggested that he should keep a diary in which he must record all he has to do. A diary alone will not be of much use to him unless he gets diary-minded, that is to say, he makes it a habit to consult his diary frequently during the day.

The diary is also a necessity for all other appointment-holders to remind them of what they have to do the next day. Some of the prefects work well under stress of circumstances, especially when a function or a particular activity has to be organised in the House. But they tend to be careless in their routine work. This shows in them an utter lack of thoroughness.

5. Enthusiasm:

Enthusiasm means the keen interest which you show in your work. If you are really interested in a cause you will not feel fatigued however hard you may have to work in its pursuit. This interest equips you with a mental attitude which surmounts every difficulty that comes your way.

As a prefect you have not only to be enthusiastic yourself but you have also to arouse enthusiasm in other cadets. This you can do by connecting some good cause to a task you are assigning to your cadets. A games prefect can stimulate interest in the games he organises every day if he reminds the players that their regular and vigorous practice may win laurels for them in the inter-house championship.

6. Initiative:

Initiative is the ability to think of a measure and to put it into practice, all on your own. The prefects generally remain contented with carrying out the instructions from the staff; they do not try to go beyond what they have been told and if during the performance of a task a difficulty arises, they, instead of dealing with the situation on the spot, run to the House staff for guidance. Good prefects must initiate new things and try to organise them independently.

7. Team Spirit:

For keeping good relations among the cadets it is the duty of prefects to develop in them a sense of brotherliness and goodwill. All the cadets of a House form a family group and for the prosperity of this group they have to sacrifice many personal comforts and temperamental peculiarities, subordinating self-interest to the common good. They are a team and have to work in a team spirit — a spirit of 'give and take'. More often than not, the quarrels among cadets are based on misunderstandings which, if removed by the prefects, will not destroy the otherwise friendly atmosphere of their home.

Don't be touchy over trifles and don't make little things your points of honour. You don't show these tendencies in your home where you live among your brothers, sisters and parents. How can you afford to show them at a place where you have to build a home?

'Forget and forgive' is the golden rule that ennobles life and strengthens human ties.

8. Personal Cleanliness:

Cleanliness, they say, is next to godliness. Everything pertaining to you, your person, dress, bed, locker and desk must be kept clean and tidy. You have to set an example to other cadets and if you succeed in it you have completed half the task of giving a tidy and smart look to your House and its inmates. This indeed is one of the foremost objects of a residential institution.

The safety, honour and welfare of your country come first always and every time. The honour, welfare and comfort of the men you command come next. Your own ease, comfort and safety come last always and every time".

Gen. Chet Wood

PART III

FOUNDERS OF PAKISTAN

(a) Sir Syed Ahmad Khan - The Progenitor Of Pakistan.

i. His Life
ii. As a Writer, Educationist, Social Reformer and Political Leader.

(b) Allama Iqbal - The Chief Protagonist Of Pakistan.

i. His Life.
ii. As a Poet and Political Thinker.

(c) Quaid-e-Azam Muhammad Ali Jinnah - The Creator Of Pakistan

i. His Life and Time at a glance
ii. Thirty Illuminating Extracts From his Speeches and Statements.

SIR SYED AHMED KHAN
THE PROGENITOR OF PAKISTAN

(a) His Life.

(b) As a Writer, Educationist, Social Reformer and Political Leader.

SIR SYED AHMED KHAN
THE PROGENITOR OF PAKISTAN

After the decline and fall of the Moghal Empire in the mid nineteenth century in India, the Muslims of India were up against a crisis which threatened their very survival as a nation. Consequent upon the loss of political power, they had been placed at a great disadvantage, economically, socially and educationally. Their landed property, their military and civil jobs, their social status-all gone with the wind, they were acutely demoralised. The British and the Hindus were both aggressively hostile to them, though for different reasons. These two avowed enemies of the Muslims were bent upon annihilating them, if possible totally. In such alarmingly serious situation, Syed Ahmed Khan came to the rescue of the Muslim community of the subcontinent with his characteristic vision and passion. He showed them the way out of this grave crisis and very boldly and farsightedly devised ways and means to rehabilitate them as a nation. In fact it was he who made the Muslims conscious of their separate identity and took concrete steps to preserve and promote that identity. He turned out to be the Saviour of the Muslims at that critical juncture in their a thousand years' history in India. Without doubt, he was the chief progenitor of Pakistan Movement.

His Life

Syed Ahmed Khan was born on 17th October 1817 at Delhi. His fore-fathers came from Iran and some of his ancestors had been veteran soldiers. His grandfather held a military command and his maternal grandfather, Khawaja Farid-ul-Din Ahmed had served the Moghal King, Akbar Shah II for eight years, and apart from that distinction, he was a scholar and Mathematician of repute. Syed Ahmed's father, Mir Mutaqqi, true to his name, was a deeply religious man and a devotee of Shah Ghulam Ali - a saint of great spiritual standing. Mir Mutaqqi was also very close to Akbar Shah II. Syed

Ahmed shared his association with the Saint and the Sovereign.

Syed Ahmed received his early education under the traditional system. First of all he learnt the Quran and then Persian and Arabic languages and followed the curriculum of the traditional system through the medium of Persian and Arabic. To understand the growth of his mind, it is very significant to note that Syed Ahmed Khan had the rare opportunity of studying Mathematics from the two scholars of repute, Khawaja Farid-ud-Din Ahmed and Khawaja Zainul Abidin, his maternal grandfather and maternal uncle, respectively.

Syed Ahmed was fortunate in another way too. His early education was personally supervised and guided by his mother-a lady endowed with exceptional qualities of head and heart. She brought him up with kindness but strictly in accordance with the best traditions of Muslim culture. Syed Ahmed's famous biographer, Hali, in Hayat-i-Javid, narrates how once when as a child he was rude to an old family servant, she at once turned Ahmed out from the house and did not let him get in until he had aplogized to him and had ben forgiven by the aggrieved old man. She was his first mentor. It was she who assiduously groomed his character and conduct and over and above that infused in him love of learning which remained a distinctive characteristic of his versatile personality through out his life.

In ways more than one, Syed Ahmed had an exceptionally promising up-bringing. His grand parents were exceptional people of their times. His maternal grandfather, Khawaja Farid-ud-Din Ahmed initiated him in state-craft and introduced him to western thought. His father, Mir Mutaqqi looked after his spiritual development through the renowned saint of Delhi, Shah Ghulam Ali. Syed Ahmed's deep devotion to Islam all his life can be traced back to the teachings of the great saint.

There was yet another factor which contributed to the awakening of young Ahmed's mind. He, due to his family background, had free access to the intellectual and literary luminaries of his time at Delhi, like Ghalib, Mufti Sader-ud-Din, Hakim Mahmud Khan etc, etc. This early intellectual exposure went a long way to stimulate and orientate his creative potential which was to bloom and blossom in years to come.

In 1836, his father Mir Mutaqqi suddenly died and in February 1938 he joined the judicial service of the East India Company in preference to taking his father's place in the Moghal court. His doing so was symptomatic of his mind. He had seen the Moghal court from close quarters through his father and maternal grandfather Khawaja Farid-ud-Din and he knew its vulnerability.

In his characteristic manner, he took his job seriously; he not only passed departmental examinations in quick succession, but went out of his way to write legal treatises and in less than four years he was appointed as judicial officer and posted in 1841 to the historic town of Fatehpur Sikri. In 1846, his elder brother, Syed Muhammad died. Hence to look after his family, he got himself transferred to Delhi and once again devoted himself to the study of literature, Fiqah, Hadith and the Quran and started his own research work. Besides, he also resumed his contacts with the literary and intellectual and religious luminaries of the metropolis.

In 1847, Syed Ahmed published his first major research work: Asar-us-Sana-did the Traces of the Great. This book gives an interesting account of the ruins of old Delhi and some of the prominent literary and saintly personalities of his time. This work later in 1864 won him the fellowship of the Royal Asiatic Society of London.

In 1855, Syed Ahmed was transferred to Bijnore. Here, too he carried on his research work and edited three well known historical works i.e. Ain-i-Akbari of

Abul Fazal, Tuzak-i-Jehangiri and the Memoirs of Burni. These editings definitely gave depth to his historical perspective.

It was during his posting at Bijnore that the great uprising of 1857 or the War of Independence broke out (the Britishers called it a mutiny). Syed Ahmed openly and boldly supported the Britishers. Subsequently, he was much criticized for siding with the foreign government. Syed Ahmed was a leader of great insight. He knew that there was no effective central Muslim authority; the Moghal emperor whose real rule was confined to the four walls of the Red Fort, was too weak to hold the things together if the British were defeated. So he had to choose between the two evils-the British Raj or the Hindu Raj. He went in for the first-the British Raj. It looked preposterous at that time. But eventually it turned out to be the right option. A true leader has to make unpopular or seemingly odd decisions in the light of his vision in the larger and long range interests of his compatriots. So did Sir Syed, the Great.

When the revolt or the abortive struggle for independence was over, he was offered a big Jagir for his crucial support to the British Government, but he declined the offer saying that he had not done what he did for the sake of a handsome reward for himself but for the sake of the long range interests of his compatriots. That was the measure of his sincerity of purpose. To prove his point, he went one step further, and at the potent risk of annoying the powers that be, he wrote that historic treatise, Asbab-i-Baghawat-i-Hind (The Causes Of Indian Mutiny), which was later on translated into English and its copies were subsequently sent to the members of the House of Commons in London. According to his bold analysis the Britishers were themselves responsible for the so called Indian mutiny. The main causes of the explosion as given in the book were:-

a. Absence of Indian representatives in the administration of the country.

b. Official interference in religion.
c. Social segregation between the ruler and the ruled.

In this book which is now considered as the charter of Indian freedom, Syed Ahmed Khan had very boldly and fearlessly criticized the attitude of the Britishers towards the mutineers and the patriotic Indians. The book laid the foundation of future reforms in India and led to the reorientation of British policy towards Indian administration.

In 1958, Syed Ahmed was posted to Muradabad. During his tenure there, he wrote "Loyal Muhammandans of India" and in 1859 he established a school at Muradabad with Persian as its medium of instruction. In 1862, when he was transferred to Ghazipur, he wrote a commentary of the Bible and a treatise entitled Ahkam-e-Tuam-e-Ahl-e-Kitab justifying eating with the Ahl-e-Kitab. All these efforts were exercises in reconciliation with the alien rulers who happened to be the Christians by faith. In early 1864, at Ghazipur he set up a school also which imparted instruction in five languages including English. From Ghazipur also came the first clear signal as to what he thought was the answer to the plight of the Muslims as a nation. He made out that the real cause of the military might of the foreign rulers lay in the might of new scientific knowledge they possessed; so the Muslims had no option but to acquire the new scientific knowledge in order to regain their lost honour and preserve their national indentity. He was not only a visionary, a thinker, but a dynamic leader as well. So he himself took a practical step of far reaching importance i.e., he in 1864 established the famous Scientific Society for translating western books of sciences and arts into Urdu. In the meeting convened for the purpose, Syed Ahmed Khan, in an eloquent speech stressed the need for acquainting the nation with the scientific developments of the west.

In late 1864, Sir Syed Ahmed Khan was posted to Aligarh which was going to be centre for his reformatory and educational activities for the next thirty years or so of his eventful life. The Society was also shifted to Aligarh. Its work gained momentum and the society brought out a magazine called Scientific Society Paper which soon came to be known as 'Aligarh Institute Gazette,'

In 1866, Syed Ahmed was transferred to Banaras, a stronghold of the Hindus and the main seat of their culture. At Banaras he watched the upsurge of Hindu nationalism and separatist Hindu mentality. In 1867, some Hindu leaders of Banaras resolved that the Urdu language written in Persian script, should be discontinued in government courts and be replaced by Hindi language written in Devnagri script. Sir Syed Ahmed used to say that it was now impossible for the Hindus and the Muslims to progress as a single nation and for any one to work for both of them simultaneously, (And he plainly told so to Mr. Shakespeare, Commissioner of Banaras). This was turning point in his political career. From that point onward unequivocally and squarely he stood for the Muslim cause alone.

He was the first one to use the word 'nation' for the Muslims in India. Hence he is called the forerunner of Pakistan Movement. It was the same years, 1867, that he made an application to the government for the establishment of a vernacular (Urdu) university. The proposal was not accepted but soon he himself lost faith in translation and came to believe that English was indispensable for the spread of modern knowledge. So he tried his best to popularise the English schools among the Muslim community. But he did not meet much success. The reason was that even those convinced of the value of English were reluctant to send their children to the Government schools or the Mission schools for they apprehended that their children might not be alienated from their faith. So the answer lay in setting up the Muslims own educational institutions for

the dissemination of modern knowledge. Hence Syed Ahmed, being a practical and dynamic leader, decided to set up a model Muslim school and a model Muslim college himself. He thought that his visit to England would help him obtain first hand knowledge of the British educational system. So he pooled all his meagre sources and sailed for England in April in 1869 and stayed there for more than a year. During his stay there, besides making study tours of the famous Cambridge University, he spent much of his time in doing research on the life and teachings of the Holy Prophet and wrote his monumental work Khutabate Ahmadia in reply to William Muer's controversial book - Life of Muhammad. The Khutbat proves how staunch a Muslim he was. On returning home in October 1870, the first thing he did was that he started a monthly Urdu magazine Tehzib-ul-Akhlaque from Aligarh for social and educational reform of the Muslim community. It was a great success. By now he had gathered a group of like-minded intellectuals, reformers and writers around him-Moulana Hali, Deputy Nazir Ahmed, Nawab Viqar-ul-Mulk, Mohsin-ul-Mulk, Saleem Panipati and later on Moulana Shibli. These writers carried his new message through their own genius. Nazir Ahmed wrote novels like Tobatun-nusoh etc; Halie wrote Mussadas. Viqar-ul-Mulk and Mohsin-ul-Mulk worked in close collaboration with Sir Syed. It was the time when the Muslim masses, by and large, did not like him and his new ideas. In fact some of the orthodox Muslims condemned him very strongly as Kafir, Kristan, Naturi and what not. But he, without losing heart or temper held on to his cause steadfastly with fullest possible determination.

In 1872, Syed Ahmed Khan set up a fund-raising committee to found a Muslim educational institution for modern knowledge at Aligarh. In his characteristic manner he went all out to raise the funds so much so that once he even gave a stage performance to collect some money for proposed school and college. That was the measure of his greatness. Eventually on 24 May 1875 he was able to start a modern educational institution - Muhammadan Anglo-Oriental College for the Muslims of

the sub-continent. After the pattern of Cambridge University, it was a residential institution so that the Muslim students from all over India could come and benefit from the college. It was the 'D. Day' for the Muslims of India. Muslim renaissance had been initiated. It was a great break-through indeed. The foundation stone of the college was formally laid by the Viceroy of India, Lord Lytton on 8th January 1877. That shows his policy of collaborating with the British government which he rightly thought was in the interest of his people at that particular point of time and in that context.

In 1876, Syed Ahmed retired from government service and settled down at Aligarh. Here he started his work with his characteristic energy and devotion.

One of the secrets of Syed Ahmed's success was that he gathered around him a galaxy of well-known writers and administrators who carried on his mission with unabated zeal. He was a born leader of men, who held sway over the destiny of Muslim India for over two decades and influenced as well as brought to the forefront a greater number of capable men, than has been done by any other Muslim leader in modern India.

For his Mohammadan Anglo-Oriental College at Aligarh he was fortunate to have secured the services of three well-known literary figures and educationists of England, namely, Theodore Beck, Morrison and Arnold, who were greatly instrumental in making Aligrah College a model institution in the East, in which western sciences were taught side by side with oriental learning.

In 1878, Syed Ahmed Khan was nominated to the Viceroy's Council by Lord Lytton and was renominated in 1880 for another two years by Lord Ripon. As such he was a fearless advocate of India Rights in the Viceroy's council. He thus paved the way for later struggle for Indian freedom. He was appointed a member of the Education Commission in 1882 and was nominated a

member of Public Service Commission in 1886. All this social work went on over the years but he remained all along deeply involved with the Aligrah College and the cause of Muslim education which was his first and last passion.

He thought that one college itself was not enough for the spread of modern education all over the country. In December 1886 he founded another forum-the Muhammadan Educational Congress for discussing and tackling national educational problems. Later on in 1890, its name was changed to Mohammadan Educational Conference. The Conference held its meetings in all the major cities of India of that time and established Islamia High Schools all over the country. Thus the message of Aligarh was spread to all parts of the country.

In 1888, Syed Ahmed was knighted and was awarded the L. L. D. by the University of Edinburg in 1889.

He was an indefatigable worker. During his last days, he worked 18 hours a day. At last he died on 27th March 1898. He was 81. He was buried in the compound of the mosque of Aligarh College.

Syed Ahmed was undoubtedly the greatest figure in the transitional period of Indian history. He was a many sided personality. His greatness lay in the fact that he was true leader of men, who had attracted around him some of the ablest intellects of his age and provided an enlightened leadership at a critical period of Indian history.

Syed Ahmed occupies an eminent place among the Indian Reformers. He devoted all his time and energy to social and educational work. Had he not taken the initiative in time the social and educational development of Muslim India would have receded into background. His motto was "Educate, Educate and Educate". "All the social and economic ills in India, he

once said, may be cured with this treatment. Cure the root and the tree will flourish."

Moreover, he organised the movement of independent religious thought among Indian Muslims and introduced rationalism in religious thinking. He analysed the cause of the decline of the Muslims and found it to be their apathy to wards western education. His magnetic personality and his inexhaustible energy, his indomitable will and his keen insight, enabled him to circumvent all obstacles and finally succeed in his difficult mission.

Sir, Syed Ahmed Khan was primarily an educationist. Aligarh movement was essentially an educational venture which heralded the Pakistan Movement. While addressing the Muslim educational Conference at Jullunder in 1894, he said:-

دوستو ، ہماری تعلیم پوری اس وقت ہوگی جب ہماری تعلیم ہمارے ہاتھ میں ہوگی ۔ ہم اپنی تعلیم کے آپ مالک ہوں گے ۔ فلسفہ ہمارے دائیں ہاتھ میں ہوگا اور نیچرل سائنس ہمارے بائیں ہاتھ ، اور لاالہ الا اللہ محمد رسول اللہ کا تاج سر پر ۔"

Syed Ahmed Khan in his speeches and writings made it clear that the Muslims were a separate nation. They have their own history, separate religion and culture. In one of his later speeches he said:

"I am quite confident that if two peoples order their affairs separately, the Muslims stand to gain many things and the Hindus to lose much".

Shortly before his death in 1898, he spoke out like an oracle:

"That time is not far off when you will have to manage your own affairs".

Allama Iqbal - The Protagonist of Pakistan

(a) His Early Life

(b) The Poet of Islam

(c) Founder of Pakistan

THE YOUNG IQBAL

MUHAMMAD IQBAL was born on 9th Nov. 1877 at Sialkot. Originally his family belonged to Kashmir, and were Brahmins of the Sapru branch. But in the 17th century they turned to Islam.

Iqbal's father, Shaikh Noor Muhammad, was a God-fearing man. He told his friends in later years that the birth of his famous son was made known to him in a dream. This is how he described the dream: I saw a big crowd gathered on a very large field. A lovely coloured bird was flying over our heads and everyone tried to catch it, but no one succeeded. At last, it came down and flew right into my hands". He explained the strange dream in this way: A child will be born to me and he will earn fame in the service of his people and Islam"

From the very first, Iqbal was a very clever and extraordinary boy. Like other Muslim children of his age, young Iqbal began his education in a Maktab. He was, however, very lucky in his teacher, Moulvi Mir Hasan, who was a great scholar of Persian and Arabic and an excellent teacher. Under him Iqbal developed an interest in these languages and their literature. Again, it was Mir Hasan who advised that Iqbal should be sent to the Scottish Mission School of Sialkot. He passed his Matriculation Examination in 1893 and joined the Mission College to study for his Intermediate Examination. He also got married in the same year.

While he was at the Mission College, Iqbal began to write verse seriously. Even when he was very young he loved to recite and to write poetry. When he was at the Maktab, he used to write poems about various events that he had heard about in the bazar, and later recited them to his sister-in-law and other family friends.

Famous Urdu poet Dagh was his first teacher in poetry. Dagh discovered in Iqbal the makings of a great poet. Other writers also agreed with Dagh about Iqbal's poetry at this time. Mirza Arshad of Gurgoan, a

respected poet, was astonished by the young Iqbal's poetry when the latter recited the following verse at a local meeting.

> God picked them up, thinking they were pearls.
> The tears which were the heart of my unhappiness.

When Iqbal was twenty-two, he went to Lahore, and took his degree from there in 1897, with honours in Arabic and English Literature. He took the Master of Arts examination in Philosophy, came first in the University and won a gold medal.

His teacher of philosophy was a renowned scholar, Professor Arnold. Like Moulvi Mir Hasan, Arnold also liked Iqbal, made friends with him, and encouraged him in his studies. Arnold's part in Iqbal's education was of as great value as that af Moulvi Mir Hasan's. His Persian teacher had shown him the wisdom of Eastern thought and literature, and now his teacher of philosophy introduced Iqbal to the thought and civilization of the West. His love of philosophy no less than his love for Arabic, Persian, and Urdu, was to remain with him until the end of his life.

Soon after this, Iqbal became the McLeod Arabic Reader at the Oriental College, Lahore, and later he was made assistant Professor in Philosophy at his own college. In all he taught for about six years, until 1905. It was during these years that Iqbal first became well known as a poet. It was in 1899 that the young poet gave a public recitation of his moving poem, 'The Cry of the Orphan'.

Iqbal's poems written during the years 1899 to 1905 show clearly how great a hold the three ideas of romanticism, mysticism and nationalism had on him at this time.

Among Iqbal's poetry there are GHAZALS (short love poems) quatrains (verses of four lines), and lyrics.

Iqbal had spent his childhood in the hills of the outer Himalayas and there had learnt to love the beauty of the countryside. As a result he also tried to introduce into Urdu the romantic feelings of the great English poets Wordswroth, Coleridge, and Cooper. In these poems Iqbal chose Nature as his subject, and several of them are very beautiful. Some of his most successful Nature poems are 'The Himalyas', 'Kashmir', and 'On the Bank of the Ravi'. Listen to Iqbal describing the arrival of spring:

Come and see, for the clouds of spring
Have covered every hill and valley.
The cuckoo, partridge and the nightingale
Are singing a thousand songs
And rose and poppy are growing
Everywhere, and please the eyes.
Come and see, for the clouds of spring
Have covered every hill and valley.

The following verse from 'On the Bank of the Ravi' shows how deep were Iqbal's feelings about the beauties of Nature:

The Ravi is lost in its music, in the quiet of the evening.
But do not ask how my heart is,
For I am made silent by the call to prayer.
And I see, as I stand beside the moving water,
That all the earth is God's mosque.
And suddenly I do not know where it is that I stand.

In some of his poems Iqbal combines the ideas of mysticism with his own knowledge of nature:

There is some spark of beauty in every living thing.
Men have speech, and the earth is bright with colours.
God shows his unity in all this beauty,
And so the firefly shines and the flower gives off its scent.

Iqbal saw in Europe made a deep mark on his mind. He was struck by three things in particular. First the restless activity of the people in Europe, their energy and the power of invention which helped them to improve the living conditions in their countries. Second, Iqbal realized for the first time, how great were the possibilities of science. Science and scientific method had given the Europeans a new mastery over their world. New machines, new ideas and new ways of making things, all of them unknown to his own countrymen, were used every day in Europe. New discoveries were always being made. European life was life of continual effort and progress. Third, Iqbal saw that as well as leading a life of comfort and interest, the people of Europe were always competing against each other. This competition between man and man seemed to be necessary condition of the European way of life. The Europeans thought that competition between nation and nation was a good thing, and it was praised as nationalism, that is, pride in one's own country. But competition was becoming more and more warlike, and Iqbal realized that this unfriendly nationalism was leading Europe to war. He saw what was going to happen, and wrote:

> O people of the cities of the West,
> This world of God's is not a shop.
> And the money which you think is good,
> You will find is of no value.
> Your civilization will kill itself
> With its own sword.
> For a nest that is built on a weak branch
> Can never last.

During his stay in Europe, Iqbal also turned away from Suifiism because it preached a life of idleness. He realized from the study of Persian mysticism he had made in Germany that TASAWWUF (or so-called Islamic mysticism) had no place in Islam.

Iqbal now found the answers of the problems of the world in Islam and its teachings about society and

politics. Further study and thought had shown him that true Islam preached action and encouraged men to think for themselves. So Iqbal decided that in order to preach these virtues, he would only have to call people back to Islam and to its great message.

But did Islam offer any answer to the evils of competition between men and between nations? Iqbal had already studied a number of western ideas to try and find an answer to this problem, but he found that he was not able to accept any of them for one reason or another. At last, he returned to Islam and its belief in world brotherhood. Once, in the early days of Islam, this brotherhood was not only preached in the mosque, but also practised in daily life. In those early days every one of any colour or country was equal in Islam. Caliph Umar may have been a proud Koreish, Bilal a Negro who had been a slave and Salman an Iranian by birth, but they were all Muslims and were equal. Men of many different countries worked together to improve the Muslim world. The beliefs and practices of Islam, Iqbal said, could make this better world possible.

So Iqbal came to believe in the union of the whole Islamic world, that is to say, the ideal which recognized no differences of colour, race or country, and which looked on all Muslims as being one Millat, or people. The Prophet had said, 'The whole of this earth is a mosque'. Iqbal now declared: 'Every country is our country because it is the country of our God'. He now decided to give himself up entirely to the service of Islam.

Iqbal's world was now the Muslim world - the vast area of many millions of people that stretches from Morocco to Indonesia. With such ideas, then Iqbal returned to India in 1908, and worked as a lawyer in Lahore. At the same time he started teaching again at the Government College in Lahore, and was made Professor of Philosophy. He was so busy thinking about new ideas, that he was not able to spend all his time on his teaching. As a lawyer he only took enough work to

help him live in fair comfort. The rest of the time he spent reading and writing. Soon he even resigned the professorship at the Government College because he felt he could not express his ideas freely while employed by the government.

Iqbal was a sincere Muslim, and was affected greatly by the sufferings of the Muslim world during the First World War. What pained him most, however, was that many Muslims were destroying the unity of the Muslim world by their great desire for national independence. He told them that they should organize themselves not on the grounds of coulur or country, but on that of Islam, their common religion. This was the only way they could achieve their great future. He wrote:

We are not Afghan, Turk or Tartar,
But are all of one family.
Let us ignore our different colours
For we are all children of the same idea.

And again:

Respect only yourself.
If you are a Muslim, let that be your loyalty.
And if an Arab boasts of his skin and his blood,
Let him be an Arab no more.

The first great poem Iqbal wrote on an Islamic subject was written in 1908. On the way back to India, his ship passed near Sicily and the sight of the island reminded Iqbal of its great past history under the Arabs, and he expressed his feelings in a moving elegy:

Open your heart and cry blood, for there is the grave of Arabia's art
There the conquering men of the desert once fought.
The sea was a playground for their ships.
They destroyed kings and their swords were like lightening.
They did not rest until they had destroyed the old world and built a new one.

And with them a new earth was born, and men became free.
We still hear the joy of that battle, but when shall it be fought again?
Tell me of your pain, for I too am full of sorrow,
And you were what I was searching for.
Tell me the story of your greatness, and move me to tears
I shall tell your tale to India, where others will cry for you as I do now.

Iqbal had become the poet of the Muslim world. In demanding justice for the Muslim people he spoke with a new boldness and force. The poem Shikwa is a long one, but a few verses will show how forceful Iqbal's questioning was:

Among those people of other faiths
There are many evil men,
Many who know of You, and many who know nothing.
But many are tired of Your name,
Yet You still give Your blessings
To those who do not believe
And You still punish the homes
Of the ever-faithful Muslims.

As his 'complaint' goes on, the poet becomes still more troubled, and says:

Those men who pray to many gods
Say that the Muslims have disappeared.
They are happy that the Kaaba's protectors have gone;
The unbelievers smile and You are silent;
Will You let the true believers be destroyed?

Iqbal had turned the attention of the Muslims to their loss of position; in the 'Jawab-i-Shikwa' he showed both its cause and cure. He holds that their belief in Fate is responsible for their present state, and tells

them that if they will only be true to their great Book, the Quran, their effort will be their fate:

It is said that the Muslims are disappearing,
But I ask you, Did they ever live?

Iqbal's position as a famous poet and philosopher was now certain and he wrote continuously. In all, he produced two small and nine full sized works in verse (both in Persian and in Urdu).

The first one to appear was in Persian-Asrar-i-Khudi? Its appearance in 1915 made Iqbal famous beyond India. He became known in Iran and Afghanistan and in parts of Turkey and Russia. It was translated by Professor R. A. Nicholson of Cambridge, and appeared in English in 1920. Some of its verses were also translated into German and Itlaian.

In the Asrar, the poet taught that man should develop himself by constant struggle and by using his initiative.

The Asrar was followed by the Rumuz-i-Bekhudi (The Mysteries of Self-Denial) in 1918. This was also in Persian. The Rumuz, as it is known, talks about the same ideas as the Asrar, but it is more difficult. Its subject is the development of society and the relation of person to person in society:

You are a Syed, a Mirza or an Afghan,
But tell me first of all, are you a Muslim?
If sons do not see their fathers' greatness
Then how can they earn their father's world?
Your fathers were proud, for they were Muslims,
But you no longer believe in the Quran.
They ruled all the lands from Persia to China
Now you have not that courage and have no empire except words.

Do not complain of unkindness or cruelty;
If love is free, then beauty also can be yours.

In the last part of the 'Jawab-i-Shikwa', Iqbal pointed the way to success and glory for the Muslims:

Let your wisdom and your love of God
be your only sword.
Do you not know my, dervish!
That all the world is yours?
In the name of God alone
Your strength will be like fire,
And if you will be a true Muslim
You will have all that you wish.
Only be faithful to the Prophet
And I shall be on your side.
For the world is nothing,
But my writings will be for you.

During these years, Iqbal also wrote his famous 'Taranaa-i-Milli' (Islamic Anthem). It was written in the same style as the first 'Indian Anthem', but this new poem was much more powerful. It immediately became popular with the Muslims and did much to make Iqbal accepted as the poet of Islam.

FOUNDER OF A NATION

In 1922, Iqbal was offered a Knighthood and because it was for his literary work, he accepted it. Although he was now Sir Muhammad Iqbal he kept his independence of mind and remembered that it was his duty to help his people in their struggle for freedom. There was a chance too, at this time, that Iqbal might be appointed a judge of the High Court in Lahore. But some of the remarks that he had made about the government had been critical, and the post was not offered to him.

In 1926, Iqbal became a member of the Punjab Legislative Council. From now on he played a very important part in politics.

In 1930, he became President of the All-India Muslim League. At the big yearly meeting he put a national aim before the Muslims. He said in a big speech, 'I would like to see the Punjab, the North West Frontier Province, Sind and Baluchistan joined into a single state. Self-government within the British Empire, or without the British empire, and formation of a single North-West Indian Muslim state appears to be the final fate of the Muslims, at least in North-West India.' And he went on: 'I therefore demand the formation of a single Muslim state, in the best interests of India and Islam.' This state later became known as Pakistan. Therefore to Iqbal must go the honour of having proposed a separate state for the Muslims of India.

In 1931, Iqbal was chosen to be a member of the Second Round Table Conference that met in London to discuss possible changes in the Government of India. It was during this trip to Europe that he visited Spain and when he went to the Mosque at Cordoba he wrote his famous poem of that name.

Iqbal at this time was a great Muslim political leader. After the Round Table Conference in London, he was President of the Punjab Muslim League for several years. Later it was Iqbal who managed to persuade Quaid-e-Azam Jinnah in 1937, 'You are the only Muslim in India today, whom the people of Islam have a right to look upon as a safe guide through the storm that is coming to North-West India and perhaps to the whole of India'. In the building of Pakistan, Iqbal thought of the idea and also persuaded the political Leader to act so as to produce the result they all desired.

Iqbal changed the purpose of his poetry from time to time, but there was one cause that he never abandoned. This was his fight for the cause of justice. It is said that Iqbal hated all kinds of injustice. He fought

first against the injustices done in India; then against those done to Islam. Still later it became a fight for the common man, the poor of all lands. Perhaps his greatest poem in defence of the ordinary man is the one called God's Command To His Angels'.

> Wake up, my world, and let the poor act.
> Shake the walls and windows of the homes of the rich people,
> Warm the slave's blood with the fire of faith
> And make the sparrow fight the eagle.
> The time of the rule of the people is coming,
> So let us find and destroy all signs of the past.
> Burn the wheat from the field,
> Which does not give food to the worker.
> Why are there walls between God and men?
> Let us take the priests away form the house of God.
> Do not think that God is deceived by prayers or that false gods accept sacrifice.
> It is better than this to destroy both the mosque and the temple.
> I am tired and sick of palaces of marble;
> Build me a house of mud.
> The new civilization is like a house of glass;
> Teach the poet of the east to destroy it like a madman

After the Rumuz, which had appeared in 1918, came the Payam-i-Mashriq (The Message of the East) in Persian. It was first published in 1923.

In 1924, Iqbal collected and published his sixteen earlier poems under the title, Bang-e-Dira (The sound of the Caravan Bell). This unusual title shows that he has decided in his writings to awaken his people from their laziness, and lead their caravan forward to a better future, he wrote:

I will lead my tired caravan
In the danger of the night.
For my sadness will light the way
And my breath will be a torch.

Bang-e-Dira was followed by Zubur-e-Ajam (The Psalms of Persia) in 1927, and in 1932 the Javid Nama (The Book Of Eternity). This later poem is one of Iqbal's greatest works and is in the manner of Paradise Lost by John Milton, the famous poet. It describes a visit to the Upper World by the soul of the poet in the company of the grat Persian mystic, Jalaluddin Rumi.

In the meantime, Iqbal was busy writing in Urdu as well as in Persian. These poems were published in two volumes: Bali-e-Jibril (the Wings of Gabriel) in 1935; and Zarb-e-Kalim (The Stroke of the Rod of Moses) in 1936.

Then Iqbal wrote in Persian a small book with a long name Pas Chay Bayed Kard Aye Aqwam-e-Sharq? (What Should We Do, O Nations of the East?) This was a complaint against the attacks of the West against the East. He also wrote a poem, called 'Musafir' (Traveller) in Persian. The last collection of his poems appeared after his death in 1938, under the title Armughan-e-Hijaz (The Gift of the Hijaz). This was Iqbal's last message to the world.

At the same time as writing poetry, Iqbal also thought and wrote a great deal about political problems. In the year 1928-29, he delivered a series of six lectures at the Universities of Madras, Hyderabad and Mysore. These were published in 1934 under the title "Reconstruction of Religious Thought in Islam". This book is the most important of his prose works and his greatest gift to Islam. 'The task before the modern Muslim', he wrote, 'is to rethink the whole system of Islam without completely breaking with the past.' And this great task he undertook in these lectures. He tried to show The Muslims how they could remain true Muslims and yet enjoy the advantages of modern

science. He tried to strengthen The Muslims in their faith and to give them a philosophy of life which they could follow in their daily lives.

In spite of his failing health in mid-thirties, his interest in his studies and in the future of Indian Muslims and of Islam continued. During these years he often talked over all these points with Quaid-e-Azam Jinnah, and wrote to him at length to persuade him to take to the cause of Pakistan.

Towards the end of March 1938 Iqbal's illness became more serious and the great poet and philosopher of Islam died in the early morning of 21 April 1938.

The end, when it did come, was both sudden and peaceful. On his death-bed he presented a picture of peace and composure. He himself had once written:

> I will tell you the sign of a man of faith
> When his death comes there is a smile on his lips.

A few days before his death, he had told his brother, 'I am a Muslim and I am not afraid to die.' There was no need for fear when his belief in eternal life was so strong.

> Did you think that death was the end of life, you the thoughtless one?
> It is the evening of life, but it is also the dawn of a life that lasts forever.

Meanwhile, Iqbal's idea of a separate State for Indian Muslims spread widely, and Pakistan itself became a fact in 1947. Iqbal is now regarded as the national poet of Pakistan; the man who first proposed it, who helped it grow by his writings and who guided it through his poetry.

To quote Quaid-e-Azam Jinnah, "The Maker of Pakistan, 'Iqbal . . . . . rises above the average

philosopher, as his teachings are a beautiful mixture of thought and action. He joins in himself the idealism of a poet and the realism of a man who took a practical view of things. In Iqbal this mixture is specially Islamic In fact it is nothing but Islam, with the motto, 'Dare And Live".

Quaid-e-Azam in his message on the occasion of Celebration of Iqbal day at Lahore on 9 November 1944, said;

Iqbal was not merely a preacher and a philosopher. He stood for courage and action, perseverance and self reliance, and above all faith in God and devotion to Islam. In his person were combined the idealism of the poet and the realism of the man who takes a practical view of things. Faith in God and unceasing and untiring action is the essence of his message. And in this he emerges truly Islamic. He had an unflinching faith in the realisation of one's 'Self' and to achieve this end, the only means was to follow the teachings of Islam. His message to humanity is action and realisation of one's Self. Although a great poet and philosopher, he was no less a practical politician. With his firm conviction of and faith in the ideals of Islam, he was one of the few who originally thought over the feasibility of carving out of India such an Islamic state in the North-West and North-East Zones which are historical homelands of the Muslims.'

Adapted from the poet of the east by Sharif ul Mujahid
(o.u.p.)

QUAID-I-AZAM MOHAMMAD ALI JINNAH

(a) His Life and Time at a Glance
(b) 30 Extracts from his speeches and statements.

Chronology

1876 Born, Karachi Monday early morning, December, 25.

1883 Admitted in Class 1, Gujrati, Passed IV in early 1887.

1887 Admitted in Standard 1 English, Sind Madrasatul Islam, Karchi, July 4, Left for Bombay, admitted in Anjuman Islam High School, Came back to Karchi soon; Re-admitted in Sind Mardrasatul Islam, December 23.

1892 Left Madrasa while in Standard V for marriage, January 30; Admitted Standard VI, Church Mission School on return from his marriage ceremoney, Kathiawar, May 8: His father Jinnah Poonjah floated a firm M/s Mohammad Ali Jinnah Bhoy as exporters of fish maws to England and China in the middle of the year; Left Church Mission School for good while in Standard VI, October 31; signed two documents known as Hundis (Promissory Notes) in November and December in due course of business.

1893 Sailed for England in January to promote his business and establish commercial connections; Business proved abortive; Supply of goods stopped due to difficulties at home; Decided to stay on to study law, instead of coming back. He was short of the standard by two years required for admission in the Court of Inns. Completed this shortage in few months; Appeared in preliminary Examination equivalent to the standard required for admission in May, passed with ease; Enrolled at Lincoln's Inn, London on June 5. Reason for admission in the Lincoln's Inn, out of the four Court of Inns in London, he said at Prophet Day held by Karachi Bar Association; Because in the fresco of this Inn among the names of the great Law Givers, the

name of Prophet Mohammad (May Peace be upon him) was written on the top of the list.

1894 Mother died while he was in London. He loved his mother the most. It was a great shock for him; In the winter vacation he came back to Karachi for few weeks.

1895 On his return he started living at 35 Russel Road, Kensington, London. Plaque has been fixed on the outer wall of the house by the County Council of the area; Jinnah Poonjah father of young Junnah shifted to Bombay with his children and left Karachi for good.

1896 Applied to the Council of the Inn to delete the word "Bhoy" or Bhai from his name in April. Deletion was allowed by the council of the Inn on April 24; He was called to the Bar as Mr. M.A. Jinnah on April 29; He sailed for Bombay from England probably in the month of July. He could not wait to let the sea calm down as in this month sea is usually very rough. He was enrolled as an advocate on the original side of the High Court of Bombay on August 24. Remitted his savings from London to Bombay earlier. Started his legal career, living at 110, Appollo Hotel, Bombay. Struggled hard to establish his practice with patience and perseverance. Left the hotel and shifted to an apartment in Appollo Bunder by the end of the year.

1900 Appointed Presidency Magistrate, Bombay for three months, May 3. On the expiry of third period another extension of three months was granted. He left the job on November 2, though a permanent assignment was offered to him by the Law Department, Bombay.

The refusal of the offer was a turning point in his life. Later on the most he could be the chief of the highest Court of Judiciary but not the

founder of an Islamic country established on the Globe of the World. Celebrated his 24th Birth Day on December 25 and restarted his legal career with the same zeal, devotion, patience and perseverance.

1902 His father Jinnah Poonjah died on April 17. The responsibility of Miss Fatima Jinnah and Master Ahmed Ali Jinnah came on his shoulder. Got the youngest sister admitted in Bandra Convent Boarding School Bombay. His younger brother was admitted in Anjuman Islam School.

1903 He started living in a bigger house in Bank Stand area of Bombay.

1905 Shifted to Colaba Area by the end of the year, a better locality but remained in search of a bungalow in one of the best localities of Bombay.

1906 He rented a bungalow in Malabar Hills area, the best locality of Bombay. He stayed quite a long time till he purchased his own bungalow in the same area. Started his Public career with his maiden speech on "Musalman Waqf Alal Aulad" at Congress Session Calcutta on December 26, Spoke on "Self Government" and also on "Education" in this session. Young Jinnah is seen first time among the top rankers of Indian politics.

1907 Congress delegates were divided into two factions, extremists and moderates at Allahabad session on December 26, Young Jinnah sided with the latter.

1909 Elected from Bombay Muslim Constituency to the Imperial Legislative Council. Young barrister contested against Molvi Rafiuddin, one of the founders of All India Muslim League and defeated him in the election.

1910 Took oath as a member of the Imperial Legislature on January 25 and prefix Hon'ble, since then became part of his name. Crossed words with Lord Minto, the Viceroy on Indenture Labour in South Africa, February 25. Attended Congress session at Allahabad on December 26 and spoke on separate electorate for Muslims.

1911 Attended Hindu-Muslim Leaders Conference at Allahabad on January 1, to discuss Muslim representation in legislature and in service and also to solve Hindi-Urdu Problem; Introduced and spoke on "Musalman Waqf (Trust) Validating Bill" March 17..

1912 Spoke on Elementary Education Bill in the Imperial Legislative Council and pleaded for inclusion of amendments in the interest of Muslims otherwise warned to oppose it, April 12. Attended Congress Session at Bankipur, Patna, December 26. Attended Muslim Educational Conference at Lucknow on the special invitation from Nawab Viqarul Mulk, December 28. Attended on special invitation the council meeting of the Muslim League at Bankipur on December 31 and proposed "Self Government suitable to India" first time in Indian politics that too from Muslim League platform of which he was not a regular member then.

1913 Spoke on Report of the Select Committee on the "Musalman Waqf Validating Bill" in the Imperial Legislative Council. This bill received the Viceroy's assent on March 7, and became law of great importance to the Muslims of India. Attended All India Muslim League Annual Session at Lucknow March 22-23, on special invitation; the new motto of the Muslim League's sturggle for "Self Government suitable to India' was endorsed in the session. Honourable M. A. Jinnah was specially congratulated for his skilful piloting of the Muslim Waqf Validating Bill

through the Imperial Legislative Council; Left for London. Spoke on establishment of the London Indian Association at Caxton Hall Westminster, June 28. He was enrolled as member of the All india Muslim League by Moulana Mohammad Ali and Syeed Wazir Hassan who were in London regarding Kanpur Mosque, October 10. On his return from London, he presided over the meeting of Anjuman Ziaul Islam Bombay, December 20, also attended the Congress Session at Karachi, December 27; From Karachi he went direct to Agra to attend All India Muslim League Annual Session of which now he was a regular member, December 30.

1914 Joined a delegation to England in May. His statement published in The Times, London, June 3. "India is perhaps the only member of the British Empire without any real representation and the only civilised country in the world that has no real system of representative government."

1915 Spoke at Bombay Muslim Students Union as a Chief Guest, February 3. Due to his efforts All India Muslim League and All India Congress Committee anual sessions were held in Bombay at the same time. He was of the strong opinion that to get self government for India, Muslim-Hindu Pact was essential. On this sincere effort he was given the title of the Ambassador of Hindu-Muslim Unity by Gopal Kirshen Gokhle, a great Indian leader.

1916 Presided over the All India Muslim League Session held on December 30-31. The Chairman of the Reception Committee paid glowing tribute to Mr. Jinnah. "Though comparatively young in years, he has already made his mark in the public life of this country". Re-elected to Imperial Legislative Council. Presided over Bombay Provincial Conference at Ahmadabad, advocated

the separate electorate for the Muslims, October 21. Famous Lucknow Pact was signed between Muslim League and Congress as an accord between Hindus and Muslims due to his effort. Mr. Jinnah was the Champion of the Accord.

1917 Spent the summer season at Darjeeling Hill station with Sir Dinshaw Petit. Protested against the internment of Mrs. Anne Besant and her co-workers, July 30. Spoke at Allahabad Home Rule League in October.

1918 Married to Begum Rutty, April 19, a Parsi girl, embraced Islam a day before her marriage. Dialogue with Lord Willingdon, Governor of Bombay at Bombay War Conference, June 10. Protested against the actions of Lord Willingdon and the alleged insult which he offered to the Home Rule Leaguers June 17. Did not allow to hold the farewell for Wiillingdon. Mr. and Mrs. Jinnah were the victims of Police excessess in the demonstration. He declared the day (December 11) as a Red Letter Day in the history of Bombay. Jinnah Public Hall Bombay was built to commemorate his services to the people of India. Criticized Montague Chemsford Scheme of Reform. Secretary of State came to India and met Mr. Jinnah along with the Viceroy. The Viceroy tried to argue with Mr. Jinnah, in a moment he tied the Viceroy into knots. Montague observed. "Mr. Jinnah is a very intelligent and clever person.".

1919 Resigned from the Imperial Legislative Council as a protest against the Rowlatt Act which he termed as "a black law" March 28. His daughter Dina was born on August 15. Attended the All India Muslim League Session at Amritsar. He was elected President at this session, December 29.

1920 Presided over Extera-Ordinary Session of All India Muslim League Calcutta, September 7. The banners by his side were:-

(a) Be true to your religion.
(b) Liberty is man's birthright.

This is the year of departure from the All India Congress Committee for good.

1924 On expiry of the term of President, he was to be considered for a further term of three years, May 25. League Session, Lahore.

1925 Attended Muslim League Session at Aligarh as President of the Party, December 30-31.

1926 At Delhi Session of the Muslim League he propsed for speedy attainment of a full responsible Government, December 31.

1928 Addressed the Calcutta Session of the Muslim League on January 1. He declared, "A constitutional war has been declared on Great Britain. We are denied equal partnership, we will resist the new doctrine to the best of our power. Jalianwala Bagh was a physical butchery, the Simon Commission is a butchery of our soul".

Mr. Mohammad Ali Jinnah as well as his close associate Moulana Mohammad Ali Jauhar were in Europe. In the end of the year a copy of Nehru Report was sent to Mr. Jinnah abroad, on the ship at Aden. He opposed the Nehru Report, so did Maulana Jauhar. He attended the Calcutta Session of The Muslim League in December. He retired as President in the session.

1929 Fourteen points of Jinnah were formulated in March. It was a proposal for the settlement with majority. He wrote a letter to Mr. Ramsy Mac-

Donald, Prime Minister of United Kingdom suggesting Round Table Conference.

1930 During the Allahabad Session of the Muslim League in which Allama Iqbal presented his proposal of "Muslim India within India in December". Quaid-e-Azam was in London to attend the Round Table Conference. He was so much disappointed with the affairs of India that he decided to stay back in England. It was a self imposed exile. He purchased a house at West Heath London. Started legal practice in Privy Council as barrister.

1933 A resolution was passed at Delhi Session of the Muslim League in November by one group to take advantage of the expected presence of Mr. M.A. Jinnah in the country. The league was divided into two groups.

1934 The split in the ranks of the All India Muslim League ended at a combined meeting of both the sections on March 4. A resolution was passed that the cleavage be made up and Mr. M A. Jinnah be elected President of the United Body. Within a month, Mr. Jinnah was given an enthusiastic welcome on his arrival. He started re-organisation of the Muslim League.

1936 At Bombay Session of the All India Muslim League in April his services rendered in connection with the Shahidgunj Mosque (Lahore) question were lauded. At this session he moved a resolution of protest on forcing the Constitution, Act 1935 against the people's will. He advised the Indians to do with it what the Germans had done with the Treaty of Versailles, which was also forced upon them. Muslim League at this session for the first time, in its history undertook a policy and programme of mass contact. At this session he proposed that Nawabzada Liaquat Ali

Khan be elected Honorary Secretary of the Muslim League for the term of 3 years.

1937 Muslim League Session was held in Lucknow in October. Mr. M. A. Jinnah presided. In his address advocated for the government of the people, by the people and for the people. He also advised the people, "Think a hundred times before you take any decision but once a decision is taken, stand by it as one man. Be true and loyal and I feel confident that success is with you".

1938 At special Session of the Muslim League at Calcutta, held in April, in the Presidential address he said, "Don't depend upon anybody. You must depend upon your own inherent strength. The Musalmans have not yet realized what power and strength they would possess if they were properly mobilized as one solid people". The Muslim League Session was held at Patna in December. Mr. Jinnah now popularly known as Quaid-e-Azam, presided. Two great leaders of the Muslim India, Dr. Mohammad Iqbal and Maulana Shaukat Ali passed away and another great figure, a world figure who passed away was Mustafa Kemal Attaturk. Condolence resoultions were passed for these departed leaders in this session of the Muslim League.

1939 Speech broadcast on Id Day, November 13, he said, "Man has, indeed, been called God's Caliph in the Quran–it imposes upon us a duty to follow the Quran, to behave towards others as God behaves towards His mankind".

1940 Presided over the famous Lahore Session of Muslim League in March, which passed the Lahore Resolution, later on it became popular as Pakistan Resolution. He said, "What we wanted the British Government was to give us assurance that the Indian troops should not be sent against

any Muslim country or any Muslim power." His 64th Brithday was celebrated officially by the Muslim League and a souvenir was presented to him at Karachi, on December 25. On the occasion he said, "Islam expects every Muslim to do his duty".

1941 Presided over the Special Session of the Punjab Muslim Students Federation March 2. He said "Let our motto be:
Money is lost nothing is lost;
Courage is lost much is lost;
Honour is lost most is lost;
Soul is lost all is lost".
He warned at the Madras session, "We cannot always succeed in settling vital or grave problems affecting life and death merely by making speeches on this platform or by exposing our opponents and our enemies. The only weapon that you have to forge–and sooner you forge it, the better, is to create your own strength, your own power, and make your organisation so complete that you can face any danger, any power, any opponents, any enemy singly or combined together".

1942 At Allahabad Session in April, in his presidential address, Quaid-e-Azam said, "Now let us talk less and work more". Cripps proposal was discussed at length. At this session a resolution giving full power to Mr. Jinnah carried in the open session of All India Muslim League with a single dissenting vote of Maulana Hasrat Mohani. He was heckled by the audience with shouts of 'sit down': Quaid-e-Azam Mohammad Ali Jinnah pacifying the crowd said, "Every one has a right of freedom of speech and Maulana should be allowed to have his way". In his Id message in October he said the war is being fought no less on Muslim lands than on other battle-fields and some of the most important strategic points are in the Muslim countries".

1943 Last but one, annual session of the All India Muslim League was held in April at Dehli. Mr. Jinnah in his presidential address said "Don't forget the minority provinces. It is they who have spread the light when there was darkness in the majority Muslim Provinces. We of the moronity provinces have suffered and are ready to face any consequences if we can liberate the 75 million of our brethren in the North, Western and Eastern zones. "In conclusion he said, "I can only repeat once again for educational uplift, social uplift, economic uplift, political uplift and cultural uplift of the nation. I will conclude by saying: "The goal is near, stand united, persevere and march forward". In a message to Frontier Muslim Students Federation April 4, he said: You have asked me to give you a message. What message can I give you? We have got the greatest message in the Quran for our guidance and enlightenment. All that we have got to do is to know ourselves and the great qualities, virtues and powers that we possess. Let us work up to that great ideal. Let us utilise our great potentialities in the right direction. Let us forego our personal interests and conveniences for the collective good of our people and for a higher and nobler cause". Quaid-e-Azam faces an assassin, July 26;

The last annual session of All India Muslim League was held in December at Karachi. Incidentally the first session in 1907 was also held at Karachi, Quaid-e-Azam in his presidential address, said "Just as we have after seven years (since 1936 the revival of Muslim League) established our unity of ideals and unity of thought, so we must in the next period of our programme establish complete unity of action". A Committee of Action was appointed by Mr. Jinnah after this session. Concluding his speech of the session he said, "It is the Great Book

QURAN that is the sheet-anchor of Muslim India. I am sure that as we go on and on; there will be more and more of oneness; one God, one Book, one Prophet, one Qibla, and one Millat". The Congress started quit India movement against the British. Quaid-e-Azam in reply to the slogan said, "Only honest way for Great Britain is to divide and quit".

1944 Gandhi-Jinnah talks held. An authoritative interpretation of the Lahore Resolution (Pakistan Resolution) by the Quaid-e-Azam appears in the famous Gandhi-Jinnah correspondence written in Sept. Gave an interview to the Associated Press of America on November 8. He explained the geographical, political and economic position of Pakistan.

1945 Elections to the Central and Provincial Legislatures were held, the elections were fought on the issue of Pakistan. The Muslim League won all the Muslim seats and overwhelming majority in provinces. Viceroy's Executive Council was expanded. Talks failed as neither the Viceroy nor the Congress conceded the League's claim to nominate all Muslim members.

1946 All India Muslim League Legislators' Convention in Anglo-Urdu was held in Delhi in the month of April. This historical convention owas actually the meeting of the parliament of Muslim India. Quaid-e-Azam in this convention said, "God is with us because our cause is righteous and our demand is just to both Hindus and Muslims inhabiting in this great subcontinent, so we have nothing to fear. Let us march forward with complete unity amongst ourselves as disciplined soldiers of Pakistan. He further said, "I do not think there is any power or any authority that can prevent us from achieving our cherished goal of Pakistan. There is only one condition–unity and I am confident that we shall march on from

victory to victory, until we have achieved Pakistan."

British Cabinet Mession arrived. Mission's policy was biased, Muslim League decided to prepare for Direct Action, July 29, Viceroy announced the formation of the Interim Government August 24th. Only Congress installed in office, September 2, Black Day observed by the Muslims of India. Quaid-e-Azam and Wavell talks, September, Muslim League joined Interim government Oct. 25. Quaid-e-Azam along with Liaquat Ali Khan left for London on invitation from British Government, December 3, on return home, visited Egypt, met leaders particularly Syed Mohammad Aminul Husseini, Grand Mufti of Palestine. Muslim League National Guards declared unlawful organisation by Khizar Government in Punjab. Muslim League agitators forced Khizar to resign, Lord Mountbatten meets Quaid-e-Azam and other top leaders of the Subcontinent.

1947 Quaid-e-Azam broadcast message on Partition Plan June 3. Last Council Meeting of the All India Muslim League (pre-partition) was held in Delhi. As Quaid-e-Azam reached the meeting place, the supporters shouted Shahenshah-e-Pakistan (Emperor of Pakistan). Mr. Jinnah strongly objected to his being called Emperor of Pakistan and advised the Muslim League Workers not to repeat it again. He proudly said, "I am a soldier of Pakistan not its Emperor".

Decided Karachi to be the capital of Pakistan, June 19. Indian Independence Act passed by the British Parliament, July 4. Quaid-e-Azam along with Fatima Jinah arrived in Karachi August 7. Addressed Constituent Assembly of Pakistan, August 11. First Id Message after Independence, August 18. Visited Lahore to witness the plight of Muhajreen crossing the border, addressed a

public meeting at Lahore, October 30. Attended last meeting of the Council of All India Muslim League, December 30.

1948 As Governor-General addressed the establishment H.M.P.S. Dilawar January 23, he said, "While giving the fullest support to the principles of the United Nation's charter, we can not afford to neglect our defences. The primary responsibility for the defence of our country will rest with us". Addressed Sibi Darbar, February 14. He said, "It is my belief that our salvation lies in following the golden rules of conduct set for us by our great Law-giver, the Prophet of Islam. Let us lay the foundation of our democracy on the basis of truly Islamic ideals and principles. Our Almighty has taught us that our decision in the affairs of the State shall be guided by discussions and consultations". Broadcast talk to the people of Australia February 19, he said, "But make no mistake, Pakistan is not a theocracy or anything like it'. Addressing the officers and men of A. A. Regiment. Malir Karachi, February 21. He advised the officers, "You have to stand guard over the development and maintenance of Islamic democracy, Islamic social justice and the equality of manhood in your own native soil." At public meeting, Dacca March 21 he said, "Having failed to prevent the establishment of Pakistan, thwarted and frustrated by their failure, the enemies of Pakistan have now turned their attention to disrupt the State by creating a split among the Muslims of Pakistan." Address at the opening cermony of State Bank of Pakistan Karachi July 1 he said, "We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice." Message on the 1st Independence day, August 14, last message to the Muslims of the world, August 7, it was his last wish to put up a united front of the Muslim world. Returned to

Karachi, his place of birth and breathed his last, September 11. Inna-lillah wa Inna Ilaihe Rajeun.

EXTRACTS FROM THE SPEECHES AND STATEMENTS OF THE QUAID

1. Islam-the Sheet-anchor of Pakistan.
2. Islam-a Code of Life.
3. Pakistan Always There.
4. Muslims-a Nation.
5. Meaning of Pakistan.
6. Soul of the Muslim Nation.
7. Goal of Pakistan.
8. Pakistan Means to an End.
9. Tolerance and Goodwill.
10. Defence of Pakistan.
11. I am a Soldier of Pakistan.
12. Islamic Democracy.
13. Work, work and work.
14. Chapter of Glory.
15. Solidarity of Pakistan.
16. No castes.
17. Work as Disciplined Soldiers.
18. Faith, Unity and Discipline.
19. Fourteen Points.
20. The Holy Prophet.
21. Tenets of Islam.
22. Build Quickly and Well.
23. Danger of Annihilation.
24. Only one Lingua Franca
25. Fighting for the Poor.
26. Working for the Poor.
27. Social Evils.
28. Education and Character.
29. Students.
30. Knowledge Greater Force than Sword.

Sheet-Anchor

What is it that keeps the Muslims united as one man, and what is the bedrock and sheet-anchor or the community? It is Islam. It is the Great Book, Quran, that is the sheet-anchor of Muslim India. I am sure that as we go on and on there will be more and more of oneness; one God, one Book, one Prophet and one Nation.

Concluding Speech at the session of the All India Muslim League, Karachi, 26 December, 1943

Islam-a Code of Life

Every Musalman knows that the injunctions of the Quran are not confined to religious and moral duties."From the Atlantic to the Ganges" says Gibbon, "The Quran is acknowledged as the fundamental code not only of theology, but of civil and criminal jurisprudence, and the laws which regulate the actions and the property of mankind, are governed by the immutable sanctions of the will of God". Everyone, except those who are ignorant, knows the Quran is the general code of the Muslims. As a religious, social, civil, commercial, military, judicial, criminal, penal code, it regulates everything from the ceremonies of religion to those of daily life, from the salvation of soul to the health of the body, from the rights of all to those of each individual, from morality to crime, from punishment here to that in the life to come and our Prophet has enjoined on us that every Musalman should possess a copy of the Quran and be his own priest. Therefore, Islam is not merely confined to the spiritual tenets and doctrines or rituals and ceremonies. It is a complete code regulating the whole Muslim society, every department of life, collectively and individually.

(Id Message, September, 1945)

Pakistan Always There

Pakistan, the Quaid-i-Azam remarked, was not the product of the conduct or misconduct of Hindus. It had always been there, only they were not conscious of it. Hindus and Muslims, though living in the same towns and villages, had never been blended into one nation, they were always two separate entities.

Speech at a Lunch given by
Dr. Ziauddin Ahmad, Aligarh,
8 March, 1944

Muslims-a Nation

We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature sense of values and proportion, legal laws and moral codes, customs and calender, history and traditions, atitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of International Law we are a nation.

Interview to American Press
representative, July, 1942.

Meaning of Pakistan

Pakistan not only means freedom and independence but the Muslim ideology, which has to be preserved, which has come to us as a precious gift and treasure and which we hope, others will share with us.

Message to Frontier Muslim Students
Federation, 18 June, 1945.

Soul of the Muslim Nation

The vital contest in which we are engaged is not only for material gain but also for the very existence of the soul of the Muslim nation. Hence I have often said

that it is a matter of life and death to the Mussalmans and is not a matter for bargaining. Muslims have become fully conscious of this.If we lose in the struggle all is lost. Let our motto be, as the Dutch proverb says.

Money is lost nothing is lost,
Courage is lost much is lost,
Honour is lost most is lost,
Soul is lost all is lost.

Presidential address at the special session of Punjab Muslim Students Federation, 2 March, 1941

Goal of Pakistan

Now it is time to take up the constructive programme to build up this nation so that it can march on the path of our goal of Pakistan. It is for you all to put your heads together, your Council of the All-India Muslim League, and undertake proper and systematic planning. I can only repeat once again, for educational uplift, economic uplift, political uplift and cultural uplift of the nation. We as a nation have got to attempt this constructive programme. I will conclude by saying. The goal is near, stand united persevere and march forward.

(Presidential address at the session of the all-India Muslim League, Delhi, April, 1943.

Pakistan means to an end

The establishment of Pakistan for which we have ›een striving for the last ten years is, by the grace of ›od, an established fact today, but the creation of a tate of our own was a means to an end and not the end n itself. The idea was that we should have a State in vhich we could live and breathe as free men and which ve could develop according to our own lights and ulture and where principles of Islamic social justice ould find free play.

Address to Officers of Pakistan Government, Karachi, 11 October, 1947.

Tolerance and Goodwill

The tolerance and goodwill that the great emperor Akbar showed to all the Non-Muslims is not of recent origin. It dates back thirteen centuries ago when our Prophet not only by words but by deeds treated the jews and the Christians, after he had conquered them, with the utmost tolerance and regard and respect for their faith and beliefs. The whole history of Muslims, wherever they ruled, is replete with those humane and great principles which should be followed and practised.

Speech at the inauguration of the Constituent Assembly of Pakistan.

Defence of Pakistan

While giving the fullest support to the principles of the United Nations Charter we cannot afford to neglect our defences. However strong the United Nations Organisation might be, the primary responsibility for the defence of our country will rest with us, and Pakistan must be prepared for all eventualities and dangers. The weak and the defenceless, in this imperfect world invite aggression from others. The best way in which we can serve the cause of peace is by removing the temptation from the path of those who think that we are weak and therefore they can bully or attack us. That temptation can only be removed if we make ourselves so strong that nobody dare entertain any aggressive designs against us. Pakistan is still in its infancy and so is its Navy and other branches of the armed forces. But this infant means to grow up and God willing will grow up much sooner than many people think.

Address to the establishment H.M.P.S. "DILAWAR"23 January, 1948

I am a Soldier of Pakistan

Last Council Meeting of the All India Muslim League (Pre-partition) was held in Delhi. As Quaid reached the meeting place, the supporters shouted Shahenshah-e-Pakistan (emperor of Pakistan). Mr. Jinnah strongly objected to his being called Emperor of Pakistan and advised the Muslim League workers not to repeat it again. He proudly said. "I am a soldier of Pakistan not its Emperor" June 1947. Delhi.

Islamic Democracy

It is my belief that our salvation lies in following the golden rules of conduct set for us by our great law-giver, the Prophet of Islam. Let us lay the foundations of our democracy on the basis of truly Islamic ideals and principles. Our Almighty has taught us that our decisions in the affairs of the State shall be guided by discussions and consultations.

Speech at Sibi Durbar,
February, 1948

You have fought many a battle on the far-flung battle-fields of the globe to rid the world of the fascist menace and make it safe for democracy. Now you have to stand guard over the development and maintenance of Islamic democracy, Islamic social justice and the equality of mankind in your own native soil.

Address to Officers and Men of
A.A.Regiment Malir, 21
February, 1948.

Work, Work, Work!

Let us now plan to build and reconstruct and regenerate our great nation and our sovereign State of Pakistan which, as you know, is the biggest Muslim State in the world. Now is the time, chance and opportunity for every Mussalman to make his or her

fullest and best contribution and make the greatest sacrifies and work ceaselessly in the service of our nation and make Pakistan one of the greatest nations of the world.

While the horizon is beset with dark clouds, let me appeal to you and give this message to the people of Pakistan. Create enthusiasm and spirit and go forward with your task with courage and hope and we shall do it. Are we down-hearted? Certainly not. The history of Islam is replete with instances of valour, grit and determination. So march on notwithstanding obstructions, obstacles and interference, and I feel confident that a united nation of 70 million people with a grim determination and with a great civilization and history need fear nothing. It is now upto you to work, work and work and we are bound to succeed.

Broadcast talk from Radio Pakistan,
Lahore, 30 October, 1947.

Chapter of Glory

Do not be overwhelmed by the enormity of the task. There is many an example in the history of young nations building themselves up by sheer determination and force of character. You are made of sterling material and are second to none. Why should you also not succeed like many others, like your own forefathers. You have only to develop the spirit of Mujahids. You are a nation whose history is replete with people of wonderful grit, character and vision. Live up to your traditions and add to it another chapter of glory. All I require of you now is that everyone of us whom this message reaches must vow to himself and be prepared to sacrifice his all if necessary in building up Pakistan as a bulwark of Islam and as one of the greatest nations whose ideal is peace within and peace without. Along with this, keep your morale. Do not be afraid of death. Our religion teaches us to be always prepared for death. We should face it bravely to save the honour of Pakistan

and Islam. There is no better salvation for a Muslim than the death of a martyr for a righteous cause.

Speech at Public Meeting, Lahore, 30 October, 1947.

Solidarity of Pakistan

I am sure you realize that in a newly formed State like Pakistan, consisting moreover as it does of two widely separated parts, cohesion and solidarity amongst all its citizens from whatever part they may come, is essential for its progress, nay for its very survival. Pakistan is the embodiment of the unity of the Muslim nation and so it must remain. That unity we, as true Muslims must jealously guard and preserve. If we begin to think of ourselves as Bengalis, Punjabis, Sindhis etc. first and Muslims and Pakistanis only incidentally, then Pakistan is bound to disintegrate. Do not think that this is some abstruse proposition, our enemies are fully alive to its possibilities which I must warn you they are already busy exploiting.

Broadcast talk from Radio Pakistan, Dacca, 28 March, 1948.

No Castes

Mr. Jinnah criticised what he described as a sinister move started by Jats in the Punjab that the Muslim Jats and the Hindu Jats were one and he warned those who were trying these methods. Mr. Jinnah declared amidst cheers that Islam did not recognise any kind of distinction of various classification of castes and the Prophet was able to level down all castes and create national unity among Arabs. It was this foundation so firmly laid by him that took them across, and they were knocking at the gates of Spain. They wanted to destroy the curse of the caste system which had been the ruin of Muslim India.

Speech at the session of the Punjab Muslim Student's Federation, Lahore, 19 March, 1944.

Work as Disciplined Soldiers

I want every Musalman, man woman and child, to resolve on this auspicious day to work as disciplined soldiers in every department of life, educational, social, economic and political and thus build up for our nation of hundred million people, a place worthy of our glorious past and historic traditions.

Id Message to the Musalmans of India August, 1946.

Our watchword Should be Faith Unity and Discipline

Id Message to Muslim India October, 1941.

FOURTEEN POINTS

Whereas the basic idea on which the All-Parties Conference was called in being and a Convention summoned at Calcutta during Christmas week 1928 was that a scheme of reforms should be formulated and accepted and ratified by the foremost political organisations in the country as a National Pact, and whereas the Report was adopted by the Indian National Congress only constitutionally for the one year ending 31st December, 1929, and in the event of the British Parliament not accepting it within the time limit, the Congress stands committed to the policy and programme of complete independence by resort to civil

disobedience and non-payment of taxes, and whereas the attitude taken up by the Hindu Mahasabha from the commencement through their representative was nothing short of an ultimatum that, if a communal settlement, was changed they would immediately withdraw their support to it and whereas the National Liberal Federation delegates at the Convention took up an attitude of benevolent neutrality, and subsequently, in their open session at Allahabad, adopted a non-commital policy, the non-Brahmin and depressed classes are entirely opposed to it, and whereas the reasonable and moderate proposals put forward by the delegates of the All-India Muslim League at the Convention in modification were not accepted, the Muslim League is unable to accept the Nehru Report.

The League, after anxious and careful consideration, most earnestly and emphatically lays down that no scheme for the future constitution of the Government of India will be acceptable to Mussalmans of India until and unless the following basic principles are given effect to and provisions are embodied therein to safeguard their rights and interests.

1. The form of the future constitution should be federal with the residuary powers vested in the provinces.
2. A uniform measure of automony shall be granted to all provinces.
3. All Legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.
4. In the Central Legislature, Mussalmans representaion shall not be less than one third.
5. Representation of communal groups shall continue to be means of separate electorates as at present provided. It shall open to any community at an time to abandon its separate electorate in favour of joint electorate.

6. Any territorial redistribution that might at any time be necessary shall not in any way affect the Muslim majority in the Punjab and N.W.F. Province.
7. Full religious liberty i.e. liberty of belief, worship, and observance, propaganda, association and education shall be guaranteed to all communities.
8. No bill or resolution or any part thereof shall be passed in any legislature or any other elected body if three fourths of the members of any community in that particular body opposes such a bill, resolution or part thereof on the ground that it would be injurious to the interests of that community or in the alternative such other method is devised as may be found feasible and practicable to deal with such cases.
9. Sind should be separated from Bombay Presidency.
10. Reforms should be introduced in the N.W.F. Province and Baluchistan on the same footing as in other provinces.
11. Provision should be made in the constitution giving Muslims an adequate share along with the other Indians in all the services of the State and in local self-government bodies having due regard to the requirements of efficiency.
12. The constitution should embody safe-gaurds for the protection of Muslim Culture and for the protection and promotion of Muslim education, language, religion, charitable institutions and for their due share in the grants in aid given by the State and by the self-governing bodies.
13. No cabinet, either Central or Provincial, should be formed without there being a proportion of at least one-third Muslim Ministers.
14. No change shall be made in the constitution by the Central Legislture except with the

concurrence of the States constituting the Indian federation.

These points were put forward by the Quaid-i-Azam in March, 1929.

The Holy Prophet

Today we have met here in a small body to pay tributes to the Great Man for not only he has reverence of millions but also commands the respect of all the great men of the world. What tribute can I, a humble man, pay to this Great Man.

The Prophet was a great teacher. He was a great law-giver. He was a great statesman and he was a great sovereign who ruled. No doubt, there are many people who do not quite appreciate when we talk of Islam. Islam is not only a code for every Muslim which regulates his life and his conduct even in politics and economics and the like. It is based on the highest principles of honour, integrity, fair play and justice for all. One God and the equality of mankind is one of the fundamental principles of Islam. In Islam there is no difference between man and man. The qualities of equality, liberty and fraternity are the fundamental principles of Islam.

The life of the Prophet was simple according to those times. He was successful in every thing that he put his hand to, from as a business man to as a ruler. The Prophet was the greatest man that the world had ever seen. Thirteen hundred years ago he laid the foundations of Democracy.

Speech on the occasion of the Holy Prophet's birthday at the Karachi Bar Association, 25, January, 1948.

Tenets of Islam

The tenets of Islam enjoin on every Mussalman to give protection to his neighbours and to the minorities regardless of caste and creed.

Speech at Public Meeting
October, 30, 1947.

Build Quickly and Well

Nature has given you everything. You have got unlimited resources. The foundations of your State have been laid and it is now for you to build, and build as quickly and as well as you can. So go ahead and I wish you God-speed.

Speech at the Dacca University
Convocation, March 24, 1848.

Danger of Annihilation

I reiterate most emphatically that Pakistan was made possible because of the danger of complete annihilation of human soul in a society based on caste. Now that the soul is free to exist and to aspire, it must assert itself galvanising not only the State but also the Nation.

Speech at the Public Reception at
Chittagong March, 26, 1948

Only one Lingua Franca

There can, however, be only one Lingua Franca that is, the language for inter-communication between the various provincese of the State, and that language should be Urdu and cannot be any other.

Speech at the Dacca University,
Convocation, March 24, 1948.

Fighting for the Poor

I am an old man. God has given me enough to live comfortably at this age. Why would I turn my blood into water, run about and take so much trouble? Not for the captialists surely, but for you, the poor people. In 1936, I have seen the abject poverty of the people. Some of them did not get food, even once a day, I have not seen them recently, but my heart goes out to them. I feel it and, in Pakistan, we will do all in our power to see that everybody can get a decent living.

Talk to Muslim League Workers
at Calcutta, I March, 1946

Working for the Poor

Now, if we want to make this great State of Pakistan happy and prosperous we should wholly and solely concentrate on the well being of the people, and especially of the messes and the poor.

Address to the Constituent
Assembly of Pakistan, Karachi,
11 August, 1947.

SOCIAL EVILS

One of the biggest curses from which India is suffering, I do not say that other countries are free from it, but I think that our condition is much worse, is bribery and corruption. That really is a poison. We must put that down with an iron hand. Black marketing is another curse. Now, you have to tackle this monster which today is a colossal crime against society. A citizen who does black-marketing commits, I think a greater crime than the biggest and most grievous crimes. Alongwith many other things, good and bad, has arrived this great evil, the evil of nepotism and jobbery. The evil must be crushed relentlessly. I want to make it quite clear that I shall never tolerate any kind of jobbery,

nepotism or any influence directly or indirectly brought to bear upon me.

Presidential Address to the Constituent Assembly 11, August, 1947

EDUCATION, TRAINING AND CHARACTER

Education does not merely mean academic education, and even that appears to be of a very poor type. What we have to do is to mobilize our people and build up the character of our future generations. There is immediate and urgent need for training our people in the scientific and technical education in order to build up our future economic life, and we should see that our people undertake scientific commerce, trade and particularly well-planned industries. But do not forget that we have to compete with the world which is moving very fast in this direction. Also I must emphasise that greater attention should be paid to technical and vocational education.

In short we have build up the character of our future generations which means highest sense of honour, integrity, selfless service to the nation, and sense of responsibility, and we have to see that they are fully qualified or equipped to play their part in the various branches of economic life in a manner which will do honour to Pakistan.

Message to the All-Pakistan Education Conference, 27 November, 1947,

STUDENTS

You have asked me to give you a message. What message can I give you ? We have got the greatest message in the Quran for our guidance and enlightenment. All that we have got to do is to know ourselves and the great qualities, virtues, and powers that we posses. Let us work up to that great ideal. Let us utilise our great potentialities in the right direction. Let

us forego our personal interests and conveniences for the collective good of our people and for a higher and nobler cause.

Message to N.W.F.P. Muslim,
Students Federation,
4 April, 1943.

My young friends, I look forward to you as the real makers of Pakistan, do not be exploited and do not be misled. Create amongst yourselves complete unity and solidarity. Set an example of what youth can do. Your main occupation should be in fairness to your self, in fairness to your parents, in fairness to the State, to devote your attention to your studies. If you fritter away your energies now, you will always regret.

Speech at Public Meeting Dacca.
21 March, 1948.

You must learn to distinguish between your love for your Province and your love and duty to the State as a whole. Our duty to the State takes us a stage beyond provincialism. It demands a broader sense of vision, and greater sense of patriotsm. Our duty to the State often demands that we must be ready to submerge our individual or provincial interests into the common cause for common good. Our duty to the State comes first, our duty to our Province, to our district, to our town and to our village and ourselves comes next. Remember we are building up a State which is going to play its full part in the destinies of the whole Islamic world. We therefore, need a wider outlook, an outlook which transcends the boundaries of provinces, limited nationalism, and racialism. We must develop a sense of patriotism which should galvanise and weld us all into one strong nation. That is the only way in which we can achieve our goal, the goal of our struggle, the goal for which millions of Mussalmans have lost their lives.

Reply to the address presented by the students of Islamia College, Peshawar, 12 April, 1948.

Despite the progress of civilization, the law of the jungle unfortunately still prevails. Might is considered right and the strong do not refrain from exploiting the weak. Self-advancement, greed and lust for power sway the conduct of individuals as that of nations. If we are to build a safer, cleaner and happier world let us start with the individual; catch him young and inculcate in him the scout's motto of service before self and purity in thought, word and deed.

Message to Pakistan Boy scouts, 22 December, 1947.

Knowledge greater force than Sword

Referring to the sword presented to him, he said, it will rise only in defence. But for the present the most important thing is education. Knowledge is a greater force than sword. Go and acquire it. I know if the time comes we will sacrifice our lives and all, but first get equipped. We do not want you to die in vain. The second important thing is trade and commerce. So long as a nation is weak economically, it cannot hope to win the battle of life. So orgainse and raise economic life. When you have done it successfully then comes sword which we have been wielding for the thirteen centuries.

Speech at the Baluchistan Muslim League Conference, 4 July, 1943.

APPENDICES

(a) Exercises in Thinking
(b) The Unknown Teacher

EXERCISES IN THINKING

INTRODUCTION

Philip James Bailey, an old English poet, is absoutely right when he says:

> He lives most
> Who thinks most, feels the noblest and acts the best.

It is to be noted that the intellectual poet places thinking first before 'feeling the noblest' and 'acting the best'. It is as it should be. Infact it is the quality of thinking that makes one man different from the other. All education aims at raising the level of thinking. Descartes, the famous French philosopher (1596 - 1650) very aptly said, "I think; therefore I am." The quality of living goes with the quality of thinking. Infact, it is the quality of thinking that, other things being equal, determines the survival of the individuals as well as the communities.

Thinking is one thing that has been especially enjoined upon the Muslims. Phrases like

افلا تعقلون ، افلا تتفکرون ، افلا تدبرون

occur again and again in the Quranul-Hakim and the Believers have been asked to do deep thinking into the meanings of the Holy Book

افلا یتدبرون القران

Iqbal asked the scholars to collect knowledge as well as create knowledge. But creating knowledge is not possible without thinking, without developing the habit of critical thinking.

Thinking is of two types: convergent thinking and divergent thinking. All scientific progress is traceable to the process of divergent thinking; when you go on questioning, and challenging the ideas; when you go on probing in search of truth; when you do not take any thing even a law or a discovery, as th final word. But

every man does not think and thinking does not come on its own. It is to be cultivated; it is to be developed assiduously, scientifically. Unfortunately our whole system of education-teaching, learning, examining-is reproductive. It is not creative. It does not promote thinking much less divergent thinking which is actually required.

To promote the cause of creative education and develop the faculty of thinking, if possible divergent thinking, the exercises in thinking in the form of thought - provoking questions based on quotations mostly gleaned from the classical English literature, have been devised. They can be pondered over individually in private or discussed, debated, analysed and talked about thoughtfully at Thinkers' Forums. In most cases a good deal of research will be involved in the process.

EXERCISES IN THINKING

1. "That those that think must govern those that toil." This line occurs in Oliver Goldsmith's long poem "The Traveller." What is the underlying idea? Discuss.

2. "There is nothing either good or bad but thinking makes it so." This is what a character in Shakespeare's Hamlet Act ii says. Discuss the nature of values; good bad, absolute or relative.

3. "He thinks too much; such men are dangerous." (Act i Julius Caesar) Can you make out the character of the character in the Drama who said this? Is thinking really dangerous, for whom?

4. "I have no other but a woman's reason: I think him so, because I think him so". This quotation is from Shakespeare's play: "The Two Gentlemen of Verona." What is aimed at? Is there any scientific ground for saying that women's thinking is irrational?

5. "Who dares think one thing and another tell;
My heart detests him as the gates of hell."

Is it a moral problem? or a social one?

6. As he thinkest in his heart, so he is. (Old Testament) Comment from psychological standpoint.

7. "A hundred times every day I remind myself that my inner and outer life depends on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving". (Albert Einstein) Comment on this sense of commitment.

8. President Lincoln in his inaugural address for his second term said, "With malice toward none, with charity for all".

9. "Laws grind the poor, and the rich rule the law."
This is what Oliver Goldsmith said in The Traveller in the 18th century.
Comment.

10. Fame is the spur that the clear spirit doth raise. (That last infirmity of noble mind.) (Lycidas - Milton) Comment. Keeping in view the second line.

11. Milton in his sonnet 'On His Blindness' says, "They also serve who only stand and wait". How? Discuss. Do you believe in it?

12. Ripeness is all. (King Lear).
Comment on its social and political implications.

13. Is the concept of 'Martial Race', a reality or myth?

14. "I don't want to steal victory". This is what.
Alexander the Great said at a critical juncture in his Iran campaign. What does it mean? What light does it throw on the great conqueror's character?

16. "Even the greatest, the mightiest have their Achilles heel". What does it mean.

17. "All sufferings have their rewards." So said, Mark Twin in Adventures of Tom Swayer.
Comment.

18. All advertising is based on the psychological principle of conditioning. Russian scientist Pavlov was the pioneer in this research. What is conditioning? How does it operate?

19. Aristotle propounded the idea of common sense. What is it?

20. What is:
    Communication Gap
    Credibility Gap
    Generation Gap

    Discuss

21. What is peck order?

22. What is the concept of a scape-goat?

23. What is meant by being possessive?

24. Discuss the theory of Psychoanalysis and the concepts of:

   a. Conscious mind
   b. Unconscious mind
   c. Subconscious mind

25. Newton's long incubation period preceding his discovery of the Law of Gravity was brought to its conclusive end when he saw an apple fall. "What is the concept of incubation?

26. What is meant by E.S.P. (Extra sensory perception) Give examples.

27. Every opinion reacts upon the one who utters it. How?

28. "I disapprove of what you say but I will defend to death your right to say it".
Voltaire.

29. It's mostly the people's premises that are wrong, not the conclusions drawn from them.
Comment.

30 What is the concept of Rationalization?

31. The title of one of the essays of Bertrand Russell is: 'The Harm That Good Men Do'. Comment

32. To be happy is to be good. (Bertrand Russell) Discuss.

33. "He is not bad; he is only weak". Comment.

34. "To be weak is to be miserable". (Milton. Paradise Lost) Discuss.

35. What is 'Narcisism'. Explain.

36. What is the difference between inferiority complex and the feeling of inferiority?

37. In nature nothing can be given free. All things are sold. Everything has its price, and if that price is not paid not that thing but something else is obtained. It's impossible to get anything without its price. (Emerson) Discuss.

38. "The impulse to blame others is a defensive measure, so ingrained in our nature that psychologists say, if you want to find out a man's weak points, note the failings he has quickest eye in others".

39. "You can fool some of the people all the time and all of the people some of the time, but you can not fool all of the people all the time" (Abraham Lincoln)
Comment.

40. "We do not see with our eyes, we see with our brain, we do not hear with our ears, we hear with our brain". False/True. Explain.

41. "To be prepared for war is one of the most effective means of preserving peace". (George Washington). Discuss.

42. "Only the actions of the just smell sweet and blossom in their dust".
Comment.

43. In "Culture and Anarchy" Mathew Arnold defines culture as sweetness and light". What do these symbols stand for?

44. What is meant by:
(a) Trauma (b) Syndrome
(c) Sublimation (d) Sadism (e) Projection

45. "It's a luxury to be understood." (Emerson) Is loneliness inevitable? What sort of people feel more lonely than others? Why?

46. "A good man can afford to be good all the time but a bad man can not afford to be bad all the time."

47. Power corrupts and absolute power corrupts absolutely. (Lord Acton)
Discuss.

48. "Our very defects are shadows of virtues".
Comment.

49. "Every vice is only an exaggeration". Analyse.

50. "To be or not to be, that's the question." Analyse.

51. "The retribution may follow late after the offence, but follow it must because it accompanies it. Crime and punishment grow out of the pleasure which conceded it. Cause and effect means and ends seed and fruit can not be severed, for the effect already blooms in the cause. The end pre-exists the means; the fruit is in the seed. You cannot do wrong and get away with it. The thief only steals from himself."
This is how Emerson has expounded his Law of Retribution.
Discuss pros and cons.

52. I was running race with the Reaper.
I hastened, he tarried, I won
Now strike Death, you sluggard you sleeper!
You can't undo what I have done.

(A Greek Poet)

Toynbee in 'A Study of History, has quoted these verses. Discuss this creative way of defeating death.

53. He drew a circle that shut me out.
But I love, I had the wit to win
I drew a circle that took him in
Discuss this philosophy (Edwin Markham)

54. He is wise enough to play the fool. (Shakespeare in Twelfth Night) Comment.

55. Live well, how short, how long permit to heaven.
Discuss (Milton)

56. "Every advantage has its tax. Our strength grows out of our weakness. Every man in his life time needs certain compensations. Nature, thus, balances every gift and defect."
Discuss.

57. "Deep - versed in books, but shallow in himself." (Milton in Paradise Regained).
Comment.

58. "The bookful block-head, reads ignorantly with loads of learned lumber in his head". (Alexander Pope) Comment.

60. "Delays have dangerous ends".
(Shakespeare in Henry VIII)

61. All delays are dangerous in war. (Dryden)

62. Where law ends, tyranny begins. (William Pitt)

63. Necessity is the argument of tyrants, it is the creed of slaves. (William Pitt)

64. 'Necessity, the tyrant's plea'. (Milton)

65. "He that hath wife and children hath given hostages to fortune, for they are impediments to great enterprises either of virtue or of mischief." (Bacon) Discuss.

66. These little things are great to little men.
(Goldsmith)

67. Party is the madness of many for the gain of a few.
(Pope)

68. Whatever day, makes man slave, takes half his worth away. (Pope)

69. Though, this be madness, yet there is method in it.
(Hamlet)

70. I think nobly of his soul, and no way approve his opinion. (Shakespeare in Twelfth Night)

71. Words, word, words,
They have a plentiful lack of wit. (Hamlet)

72. There is no sin except stupidity. (Oscar Wilde)

73. 'Do what you can, with what you have and where you are! (Theodore Roosevelt)

74. The secret of happiness is this; let your interests be as wide as possible and let your reactions to things and persons that interest you, be as far as possible friendly rather than hostile. (Bertrand Russell)

75. Trust begets trust; fear escalates fear. Trust catalyses all other processes, it is contagious, softens our perceptions, breeds trust in others, makes us less dangerous and is selfulfilling. Fear and distrust over - perceive the danger, trigger defensive behavior in others, and escalate the tension. When Trust is high, relative to fear, people and systems function well. When fear is high, relative to trust, they break down.

Trust is an integrating and wholizing force. Trust is a releasing process. It frees one's creativity, allows one to focus one's energy on creating and discovering rather than on defending. It releases one's courage.

(Dr. Jack Gibb in 'Trust'.)

Discuss the concept of Trust and Distrust.

THE UNKNOWN TEACHER

By Henry Van Dyke

Sing the praise of the unknown teacher. Great general win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of pedagogy, but it is unknown teacher who directs and guides the young. He lives in obscurity and contends with hardship. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakes sleeping spirits. He quickens the indolent, encourages the eager, and steadies the unstabe. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his rewards. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has ever deserved better of the republic than the unknown teacher. No one is more worthy to be enrolled in a democratic aristocracy, "king of himself and servant of mankind."

BOOK CORNER JHELUM PAKISTAN
PHONE 2885

PRINTED AT MERAJ PRINTERS,
LAHORE

A LASTING LIGHTHOUSE

This volume is nothing less than a comprehensive programme for personality-building co-curricular activities. It's equally rich in much-needed guidance material which has been carefully but imaginatively graded to cater for young people of all age-groups.

Another characteristic of the material provided in this book is its pronounced value-orientation. Prof. Saeed Rashid is a veteran of Pakistan Movement, his zeal and zest for Pakistaniat is well-known. The same streak runs through the entire book especially in the poems and speeches that have been selected for the collection. The chapter on Founders of Pakistan is both informative as well as inspiring.

This volume heralds a new chapter in the history of education in Pakistan by introducing "The Exercises In Thinking" which is bound to add a new dimension to educational programming in the third world countries.

The book, though specifically devised and designed for the English Medium Public Schools and Cadet Colleges, is no less useful for teachers and parents especially the portion that deals with guidance, character-building and training in leadership.